

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

Important Lessons for Every Muslim in Creed, Jurisprudence & Character

Compiled by

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عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

It is narrated on the authority of the leader of the Muslims, Abu Hafs
'Umar bin al-Khattab (May Allah be pleased with him) who said: I
heard the Messenger of Allah (ﷺ) say:

"The reward of deeds depends upon the intentions and every
person will get the reward according to what he has intended. Thus,
he whose migration (hijrah) was to Allah and His Messenger, his
migration is to Allah and His Messenger; but he whose migration
was for some worldly thing he might gain, or for a wife he might
marry, his migration is to that for which he migrated."

Sahih Bukhari (no. 1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All Praise be to Allah and prayers and peace be upon our leader Prophet Muhammad and his family.

To proceed: I have attempted in this booklet to form a compilation of subjects which the basic student of knowledge should be acquainted with. Namely the subjects of Creed, Islamic Jurisprudence and The Muslim Character.

I have tried to keep it as concise as possible without elaborating so it can, hopefully, be read, understood, implemented, memorised and taught to the general Muslims with ease.

After having read many books in the field of Creed, this book forms a summary of what I have found from the Scholars of the Sunnah of our era and those of the past. Additionally, I have included the description of Wudu and Salah as well as the characteristics of a Muslim, as they are an integral part of the Muslim's day to day life.

For the Student of Knowledge that wishes to read further into the subject of Creed, they can refer back to the books written by the likes of Imam ibn Taymiyyah, his student Imam Ibnul Qayyim, Imam Abu Uthmaan as-Saaboonee and those scholars (past and present) who follow the way of our Righteous Predecessors (Salaf us-Salih).

As for the subject of Jurisprudence, one can refer back to the books explaining the Sunnah, the four madhhabs and other such books (which specialise in Islamic Jurisprudence).

Lastly, for the one who wishes to read further into the subject of the Muslim character, they may refer to the books written on the

subject by the likes of Imam Bukhari ('Adab al-Mufrad'), Imam Nawawi ('Riyad as-Saliheen') and other Imams of the Sunnah.

The information which has been presented to you in this book is not of my own writing, but rather it is a compilation of texts extracted and translated from the scholars of Ahlus Sunnah wal Jama'ah. I have included footnotes in this text referencing the books used.

After having completed the compilation of this book, I requested my beloved teacher and Sheikh, 'Umar ibn Mas'ud al-Hadouchi Al-Maghribi to revise the book and also write a foreword for it. He has recommended this book be read and studied by the Muslims residing in the West. I ask Allah to reward the Sheikh and to preserve him.

I ask Allah to make this work sincerely for Him and to help my brothers and sisters in faith to benefit from it. I ask Him to make it a means of benefit, for me and for all those who have helped me compile this book, in this world and the hereafter. Indeed, He is the Hearer, the responder to our prayers.

Your Brother in Islam,
Mohammed Ibrahim Hussain (Abu Isma'eel)
(Research Center for Hadith & Student of Sheikh 'Umar ibn Mas'ud al-Hadouchi Al-Maghribi)

10th October 2018
Second edition

Biography of Sheikh ‘Umar ibn Mas’ud al-Hadouchi'

We would like to share this brief biography of the noble scholar, Abu al-Fadl, ‘Umar Ibn Mas’ud al-Hadouchi, may Allah preserve him.

His descent and birth:

He is Abu al-Fadl and Abu ‘Aasim, ‘Umar ibn Mas’ud ibn as-Sheikh ‘Umar ibn Hadouch al-Hadouchi. He was born in the year 1970 in the city al-Hoceima in the North of Morocco, in the Ihadoushen region.

He is married and a father to four children:

1. Umm Saleem Rumaysa
2. Abu ‘Imaar ‘Aasim
3. Abu Yahya Suhayb
4. Umm Mu’aad ‘Afraa.

His studies in Islamic Sciences:

He memorized the Qur’an when he was 9 years old at the hands of many teachers including his teacher Sheikh al-Ibraheemi. When he finished memorising the Qur’an, his teachers recommended him to start with the memorization of the following texts (Mutun):

1. Al-Ajrumiyah
2. Ibnu ‘Aasir
3. Alfiyaat ibnu Maalik
4. Al-Juhar al-Maknun
5. Ummul Baraheen

¹ **Reference:** For more information on his biography see - https://muwahhidmedia.files.wordpress.com/2013/07/biography-of-sheikh-e28098umar-ibn-mas_ud-al.pdf

He continued studying many more books related to the grammar and rhetoric of the Arabic Language. After he had memorized these books, his Sheikh ‘Abdus-Salam asked him to move with him to the city of Tangier so he can proceed in seeking knowledge with the scholars of Tangier. He travelled by feet from Tetouan to Tangier to continue his journey of seeking knowledge.

After passing several exams, he started delivering the Friday sermons, and teaching when just 14 years of age. At this age, he had already memorized 7000 ahadith.

In Tangier he memorized several Mutun from several scholars after which he started learning the explanations (Sharh) of these Mutun.

The Sheikh started by studying the following books with Sheikh ‘Iyaad Mahraz, a scholar of Arabic grammar (Nahw):

1. Muqaddimah Ibn Ajrum
2. Alfiyaat Ibnu Malik
3. al-Murshid al-Mu’een
4. ‘Ilm al-Muaraath
5. ‘Ilm al-Mantiq
6. al-Juhar al-Maknuun
7. al-‘Aasimiyat
8. Awdaah al-Masalik Fi Sharh Alfiyat Ibnu Maalik
9. Mukhtasar Sheikh Khaleel
10. al-Bayquniyah
11. Mukhtasar Ibn Abi Jumrah
12. al-Isti’arah
13. al-Ummiyat al-Af’aal li Ibnu Maalik
14. al-Arba’un an-Nawawiyah

After memorising these Mutun, Sheikh ‘Iyaad Mahraz gave him permission to narrate and teach (Ijazah) these subjects and the permission to teach these books to his students. He also studied the sciences of Shari’ah with the same Sheikh. He then continued his study with al-‘Allamah Ahmad al-Hadri who gave him Ijazah on the 9 books of Hadith and the Sciences of Hadith and Tafsir.

He learnt many books with him, including:

1. Tafseer ibn Katheer
2. ‘Uloom al-Qur’an
3. Miftaah al-Usool

Also, he learnt many books with Sheikh Muhammad al-Baqali, which include:

1. Sahih Muslim
2. Tafsir an-Nasfi
3. Nukhbatul Fikar

He accompanied the great Scholar al-‘Allamah Muhammad Boukhabzah for more than 8 years and benefitted a lot from his knowledge. Later, as a result of some calamities in Morocco, he had to travel to Makkah, where he performed ‘Hajj and Umrah and remained there continuing his pursuit for knowledge and studying with the like of scholars such as:

1. Sheikh Ibn Baaz
2. Sheikh Ibn ‘Uthaymeen
3. Sheikh ‘Abdullah Bassaam
4. Sheikh Muhammed As-Shinqeeti
5. Sheikh Mukhtaar as-Shinqeeti
6. Sheikh ‘Atiyah Saalim
7. Sheikh Abu Bakr al-Jazaa’irie

8. Sheikh Saalih al-Luhaydaan
9. Sheikh Ahmed ‘Umar Faltaat

He attended the lectures (Duroos) of many other Scholars from Mecca and Medina, including:

1. Sheikh Rabee’ al-Madkhali
2. Sheikh Bishr ibn Fahd al-Bishr
3. Sheikh Sa’ood Shuraim
4. Sheikh al-Fawzaan

He also studied with various scholars from Egypt, India, Yemen, Somalia and many other countries, amongst them were Sheikh Sayyid Sabiq (author of Fiqh as-Sunnah) and Sheikh Muhammad Qutb.

His lectures:

The Sheikh has delivered lectures to students of knowledge in Algeria, Libya, Sudan, Turkey and many other countries. He has also delivered lectures particularly for women. Some of the Sheikh’s published lectures and classes include:

1. Sharh Sifaat Salaat an-Nabi, a total of 70 tapes.
2. Sharh Kitaab ul Tawheed, a total of 80 tapes.
3. Sharh ‘Aqeedah at-Tahawiyah, a total of 60 tapes.
4. Sharh Muqaddimah ibn Adjrum, a total of 50 tapes.
5. Sharh an-Nabawiyyah, a total of 70 tapes.
6. Sharh Shuroot La illaha ill Allah, a total of 30 tapes.
7. A series about ‘Aqeedah, a total of 30 tapes.

His books:

The Sheikh has written and published many books as well as poems, many of which he wrote whilst in prison. He has also revised a lot of books, including this one.

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Below is a list of some of his books:

1. Al-Jahl Wa'l Ijraam fi Hizb al-'Adl Wa'l Ihsaan (Ignorance and Crime within the al-'Adl wal Ishaan Association)
2. Waqafaat ma'a al-Qawanin al-Ilhaadiya (A moment to reflect on the Atheistic Laws)
3. Asaneed Kutub as-Tis'a (The Chains in the 9 Books)
4. Kayfa tafham 'Aqiedatak bi dhooni Mu'alim (How do you understand your 'Aqeedah without a teacher)
5. al-Qawl Asadeed fi Ma'aalim at-Tawheed (A powerful word with regard to the milestones of Tawheed)

The Sheikh regularly visits Mauritania to further advance his studies. He has already studied under many senior scholars from Mauritania in many subjects, such as Usool and Arabic. The Sheikh has many Scholars he has studied under, only a few of whom have been mentioned here, and many more books that he has studied that have not been mentioned. This is just a brief biography of the Sheikh and much more can be said of him.

We ask Allah to keep the Sheikh safe and accept all of his good deeds.

May peace and blessing be upon the best of creation, Muhammad (ﷺ).

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Foreword

By Sheikh ‘Umar ibn Mas’ud Al-Hadouchi

الْحَمْدُ لِلَّهِ حَقَّ حَمْدِهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا.

All Praise is for Allah as He deserves and peace and blessings be upon the most noble of prophets and messengers, our leader Muhammad, his family and companions.

أَمَّا بَعْدُ: فَشَاءَ اللَّهُ أَنْ يُطْلِعَنِي أَخِي الْفَاضِلُ الْأُسْتَاذُ الْمُحْتَرَمُ مُحَمَّدٌ إِبْرَاهِيمُ حُسَيْنٌ عَلَى كِتَابٍ مُخْتَصَرٍ جَدًّا فِي الْفِقْهِ وَقَدْ صَحَّحْتُ مَا نَدَّ الْبَصَرُ، فَأَلْفَيْتُهُ كَنِيفًا مُلِيَّ عِلْمًا.

To proceed: It was Allah's will that my noble brother, the respected teacher Mohammed Ibrahim Hussain bring to my attention a very concise work on fiqh, which, having proof-read what I could of it, I have found to be like a chest-box filled with knowledge.

أَوْصِي إِخْوَانِي الْمُقِيمِينَ فِي بِلَادِ الْمُشْرِكِينَ مُوقَّتًا أَنْ يُؤْلُوا عِنَايَتَهُمْ لَهُ؛ فَهُوَ عَلَى وَجَارَتِهِ وَإِخْتِصَارِهِ جَامِعٌ مَانِعٌ.

I would advise all my brothers living long-term abroad in the lands of the people of shirk to give it their attention because, although very concise, it is thoroughly comprehensive.

بَارَكَ اللَّهُ فِي الْكَاتِبِ وَالْقَارِئِ وَرَزَقَنَا وَإِيَّاهُمْ الْعِلْمَ وَالْعَمَلَ.

May Allah bless both its' writer and reader and may He bless us and them with knowledge and practice.

أَخُوهُ عَمْرُ بْنُ مَسْعُودٍ الْحَدُوشِي الْوَرَيَاغَلِي

Brother ‘Umar bin Mas’ud Al-Hadouchi Al-Warayaghali

22nd August 2017

Important Lessons for Every Muslim in Creed, Jurisprudence & Character

الْعَقِيدَةُ Creed

الدَّرْسُ الْأَوَّلُ: مَعْنَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Lesson 1: Meaning of the Shahadah (testimony of faith): ‘There is no true Deity worthy of worship except Allah, and Muhammad (ﷺ) is the Messenger of Allah’

فَمَعْنَى شَهَادَةِ "أَنْ لَا إِلَهَ إِلَّا اللَّهُ" نَفْيُ اسْتِحْقَاقِ الْعِبَادَةِ عَنْ كُلِّ مَا سِوَى اللَّهِ تَعَالَى، وَإِبْطَالُهَا لِلَّهِ عَزَّ وَجَلَّ وَحْدَهُ لَا شَرِيكَ لَهُ.

The meaning of ‘**There is no true deity worthy of worship except Allah**’ is to deny that anyone/anything, other than Allah, deserves to be worshipped and to affirm that it is the right of Allah alone, with no associate.

(فَلَا إِلَهَ) تَنْفِي جَمِيعِ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ وَ (إِلَّا اللَّهُ) تُثَبِّتُ جَمِيعَ أَنْوَاعِ الْعِبَادَةِ لِلَّهِ وَحْدَهُ. فَمَعْنَاهَا: لَا مَعْبُودَ حَقٌّ إِلَّا اللَّهُ.

So, the words ‘**There is no true deity worthy of worship...**’ reject everything else that is being worshipped instead of Allah and the words ‘**...except Allah**’ affirm that all forms of worship are for Allah alone. What the Shahadah means then, is that there is nothing (in existence) really and truly deserving worship except for Allah.

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قَالَ اللَّهُ تَعَالَى: ﴿كَذَلِكَ بَيَّنَّ اللَّهُ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [الحج: 62]

Allah the Most High said: “That is because Allah is the Truth (the only True Deity in existence), and what they (the polytheists) invoke besides Him, it is falsehood. And verily, Allah is the Most High, the Most Great.”²

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هُوَ التَّصَدِيقُ
الْجَازِمُ مِنْ صَمِيمِ الْقَلْبِ الْمَوَاطِئُ لِقَوْلِ اللِّسَانِ بِأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
إِلَى الْخَلْقِ كَافَّةً إِنْسِهِمْ وَجِنِّهِمْ.

The meaning of ‘...and Muhammad (ﷺ) is the Messenger of Allah’ is to firmly believe, while uttering this statement by the tongue, from the depth of one's heart that Muhammad is His slave and Messenger to all of creation, both humans and jinns alike.

² Qur'an: Surah al-Hajj (22): 62

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فَيَجِبُ تَصَدِيقُهُ فِي مَا أَخْبَرَ بِهِ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ، وَأَخْبَارِ مَا سَيَأْتِي، وَفِي مَا أَحَلَّ مِنْ حَلَالٍ، وَحَرَّمَ مِنْ حَرَامٍ.

Therefore, it is obligatory to accept and believe in everything he (ﷺ) has informed us about concerning historical events that have passed or are yet to occur, and in everything he has declared as halal (permissible) or haram (forbidden).

وَالْإِمْتِثَالُ وَالْإِنْقِيَادُ لِمَا أَمَرَ بِهِ، وَالْإِنْتِهَاءُ وَالْكَفُّ عَمَّا نَهَى عَنْهُ، وَاتِّبَاعُ شَرِيعَتِهِ، وَالتَّزَامُ سُنَّتِهِ فِي السَّرِّ وَالْجَهْرِ، مَعَ الرِّضَا بِمَا قَضَاهُ وَالتَّسْلِيمُ لَهُ، وَالْعِلْمُ بِأَنَّ طَاعَتَهُ هِيَ طَاعَةُ اللَّهِ وَمَعْصِيَتُهُ هِيَ مَعْصِيَةُ اللَّهِ، لِأَنَّهُ مُبَلِّغٌ عَنِ اللَّهِ رِسَالَتَهُ، وَلَمْ يَتَوَفَّهُ اللَّهُ حَتَّى أَكْمَلَ بِهِ الدِّينَ، وَبَلَغَ الْبَلَاغَ الْمُبِينَ.

Likewise, it necessitates obeying and following his commandments, giving up and leaving his prohibitions, following his legal practice and adhering to his way, both in private and public, with total contentment and submission to his judgements while knowing that obedience to him is in fact obedience to Allah and disobedience to him is in fact disobedience to Allah. Because he was (tasked with) conveying Allah's message and Allah did not allow him to die until the religion had been perfected and clearly conveyed by him.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

شُرُوطُ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ:

The Conditions of the Testimony of Faith ‘There Is No True Deity Worthy of Worship Except Allah and Muhammad ﷺ is the Messenger of Allah:

1 - الْعِلْمُ بِمَعْنَاهَا الْمُنَافِي لِلْجَهْلِ،

1) Knowledge of its meaning, as opposed to ignorance,

2 - وَالْيَقِينُ الْمُنَافِي لِلشَّكِّ،

2) Certainty as opposed to doubt,

3 - وَالْإِخْلَاصُ الْمُنَافِي لِلشَّرْكِ،

3) Sincerity (to Allah and His Messenger) as opposed to ascribing partners (to Allah and also His Messenger i.e by disloyalty or obeying others over the Messenger),

4 - الصِّدْقُ الْمُنَافِي لِلْكَذِبِ، الْمَانِعُ مِنَ النِّفَاقِ،

4) Truthfulness as opposed to lying, as this prevents hypocrisy,

5 - الْمَحَبَّةُ الْمُنَافِيَّةُ لِلْبُغْضِ،

5) Love as opposed to dislike or hatred,

6 - الْأَنْقِيَادُ الْمُنَافِي لِلتَّرْكِ،

6) Adherence as opposed to abandonment,

7 - الْقَبُولُ الْمُنَافِي لِلرَّدِّ،

7) Acceptance as opposed to rejection,

8 - الْكُفْرُ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

8) Rejecting all that is worshipped other than Allah.³

³ **Notes:** For more information, refer to “النظم المفيد لشروط كلمة التوحيد” by our Sheikh ‘Umar Al-Hadouchi. - <https://ia800204.us.archive.org/22/items/mufeed-tawheed/00.pdf>

الدَّرْسُ الثَّانِي: أَرْكَانُ الْإِسْلَامِ

Lesson 2: Pillars of Islam

الْإِسْلَامُ يَقُومُ عَلَى خَمْسَةِ أَرْكَانَ بَيَّنَّهَا الرَّسُولُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) بِقَوْلِهِ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ". أخرجه البخاري (8)

Islam is based upon five pillars, as explained for us by the Messenger of Allah (ﷺ) when he said: "Islam is built upon five (pillars): (1) The testimony that 'There is no true deity worthy of worship except Allah, and that Muhammad (ﷺ) is the Messenger of Allah, (2) Establishing regular prayer (salah), (3) Paying the zakah, (4) Hajj (pilgrimage) and (5) Fasting Ramadan."⁴

وَالْإِسْلَامُ عَقِيدَةٌ وَشَرِيعَةٌ بِاللَّهِ وَرَسُولِهِ فِيهِ الْحَلَالُ وَالْحَرَامُ وَالْأَخْلَاقُ وَالْآدَابُ وَالْعِبَادَاتُ وَالْمُعَامَلَاتُ وَالْحُقُوقُ وَالْوَاجِبَاتُ وَمُشَاهِدُ الْقِيَامَةِ.

Islam is a set of beliefs and a governing set of laws, as ordained by Allah and His Messenger (ﷺ). In it is (all that which is) lawful and unlawful, (the ideal) moral values and mannerisms, ritual acts of worship and (regulations related to) social and personal relations, rights and responsibilities, and episodes of the Day of Resurrection.

⁴ **Sahih:** Recorded in Sahih al-Bukhari (no. 8).

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

فَلَمَّا أَكْمَلَ اللَّهُ هَذَا الدِّينَ عَلَى يَدِ رَسُولِهِ ارْتَضَاهُ لِيَكُونَ مِنْهَجَ حَيَاةٍ لِلْبَشَرِيَّةِ كُلِّهَا إِلَى أَنْ تَقُومَ السَّاعَةُ، قَالَ اللَّهُ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3]

Upon completing this religion upon the hands of His messenger, Allah favoured it to be the way of life for all of mankind up until the the Final Hour, Allah the Most High said: *“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”*⁵

⁵ **Qur'an:** Surah al-Maa'idah (5): 3

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الثَّالِثُ: أَرْكَانُ الْإِيمَانِ

Lesson 3: The Six Fundamentals of Faith

الْإِيمَانُ إِصْطِلَاحًا: قَوْلٌ بِاللِّسَانِ وَعَقِيدَةٌ بِالْقَلْبِ وَعَمَلٌ بِالْجَوَارِحِ يَزِيدُ وَيُنْقُصُ.

Technically, Emaan or Faith is defined as: ‘A Testament of the tongue, conviction of the heart and actions of the limbs, it increases (by good deeds) and decreases (by sins)’.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
"الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ".

It is narrated on the authority of Abu Hurairah may Allah be pleased with him that the Messenger of Allah (ﷺ) said: “Faith has over seventy or sixty branches, the most excellent of which is the declaration that there is no true deity worthy of worship except Allah, and the humblest of which is the removal of what is harmful from the path and modesty is a branch (from the branches) of faith.”⁶

⁶ **Sahih:** Recorded in Sahih Muslim (no. 35b)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
أَرْكَانُ الْإِيمَانِ سِتَّةٌ:

The Fundamental Articles of Faith Are Six:

- 1 - الْإِيمَانُ بِاللَّهِ،
1) Belief in Allah.
- 2 - وَمَلَائِكَتِهِ،
2) His Angels.
- 3 - وَكُتُبِهِ،
3) All of His Scriptures (in their original, unaltered forms).
- 4 - وَرُسُلِهِ،
4) All of His Messengers.
- 5 - وَالْيَوْمِ الْآخِرِ،
5) And in the Last Day (of Judgment).
- 6 - وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ.
6) And belief in Fate, it's good and bad, being from Allah.

قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فِي الْحَدِيثِ الصَّحِيحِ حِينَ جَاءَ جَبْرِيْلُ عَلَيْهِ السَّلَامُ وَسَأَلَهُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ، وَفِيهِ "...قَالَ فَأَخْبَرَنِي عَنِ الْإِيمَانِ. قَالَ "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ". قَالَ صَدَقْتَ..."

The Prophet (ﷺ) said in the authentic narration, when the angel Jibreel came and asked the Prophet (ﷺ) about Islam, Emaan and Ihsan, in it (he asks): "Inform me about Emaan (faith)" he (ﷺ) answered: "It is that you believe in Allah, His angels, His Books, His Messengers and in the Last Day, and that you believe in Fate or Qadr, it's good and bad." He (Jibreel) said: "You have told the truth..."⁷

⁷ **Sahih:** Recorded in Sahih Muslim (no. 8).

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الرَّابِعُ: أَقْسَامُ التَّوْحِيدِ

Lesson 4: Categories of Tawheed

تَوْحِيدُ اللَّهِ هُوَ إِفْرَادُهُ سُبْحَانَهُ وَتَعَالَى وَنَفْيُ الشَّرِيكِ عَنْهُ فِي حُقُوقِهِ وَخَصَائِصِهِ. فَلَا شَرِيكَ لَهُ فِي شَيْءٍ مِنْ خَصَائِصِهِ وَلَا فِي شَيْءٍ مِنْ حُقُوقِهِ عَلَى عِبَادِهِ.

Belief in Allah's Oneness or Tawheed is to single Him out and dissociate any equal to Him in His rights and distinctions. So, there are no equals to Him in any of His distinctions nor are there any deserving a share of any of His rights upon His servants.⁸

أَقْسَامُ التَّوْحِيدِ ثَلَاثَةٌ:

Tawheed (Faith in the Oneness of Allah) is of Three Types:

1 - تَوْحِيدُ الرُّبُوبِيَّةِ: وَهُوَ إِفْرَادُ اللَّهِ بِأَفْعَالِهِ مِنْ خَلْقٍ وَإِحْيَاءٍ وَإِمَاتَةٍ وَغَيْرِهَا.

1- Oneness of (His Divine) Lordship: This means to believe Allah is One in all that He does, from creating, to giving life, to causing death and so on.

قَالَ اللَّهُ تَعَالَى: ﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: 62]

Allah the Most High said: “Allah is the Creator of all things and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.”⁹

⁸ **Reference:** Ma-aalim At-Tawheed by Sheikh Abdur-Razzaq bin Abdul Muhsin Al-Badr.

⁹ **Qur'an:** Surah az-Zumar (39): 62

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

2 - تَوْحِيدُ الْأُلُوهِيَّةِ أَوْ تَوْحِيدُ الْعِبَادَةِ: وَهُوَ إِفْرَادُ اللَّهِ بِأَفْعَالِ الْعِبَادِ مِنْ قَوْلٍ أَوْ فِعْلٍ ظَاهِرٍ أَوْ بَاطِنٍ. فَلَا يُعْبَدُ إِلَّا اللَّهُ سُبْحَانَهُ وَتَعَالَى.

2- Oneness of Divinity or Oneness of Worship: This means to believe that Allah is to be singled out by His servants with all their acts of worship, be they words or deeds, internal or external. So, none is to be worshipped but Allah, be He glorified and exalted.

قَالَ اللَّهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5]

Allah the Most High said: “You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).”¹⁰

قَالَ اللَّهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ [النحل: 36]

Allah the Most High said: “And certainly, We have sent among every nation a Messenger (proclaiming): ‘Worship Allah (Alone), and keep away from all false objects of worship (Taghoot)’. Then of them were some whom Allah guided and of them were some upon whom straying was justified. So travel through the land and see what was the end of those who denied (the truth).”¹¹

¹⁰ Qur'an: Surah al-Fatiha (1): 5

¹¹ Qur'an: Surah an-Nahl (16): 36

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

3 - تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ: وَهُوَ إِفْرَادُ اللَّهِ عَزَّ وَجَلَّ بِمَا لَهُ مِنَ الْأَسْمَاءِ وَالصِّفَاتِ، فَيَعْتَقِدُ الْعَبْدُ أَنَّ اللَّهَ لَا مُمَازِلَ لَهُ فِي أَسْمَائِهِ وَصِفَاتِهِ.

3- Oneness of (His Divine) Names and Attributes: This means affirming the names and attributes of Allah and believing that there is none like unto Allah in His names and attributes.

والتَّوْحِيدُ يَقُومُ عَلَى أُسَاسَيْنِ:

Tawheed is based on two principles:

الْأَوَّلُ الْإِثْبَاتُ: وَهُوَ إِثْبَاتُ مَا أَثْبَتَهُ اللَّهُ لِنَفْسِهِ فِي كِتَابِهِ أَوْ أَثْبَتَهُ لَهُ نَبِيُّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَسْمَاءِ الْحُسْنَى وَالصِّفَاتِ الْعُلَى عَلَى وَجْهِ يَلِيقُ بِجَلَالِ اللَّهِ وَعَظَمَتِهِ مِنْ غَيْرِ تَحْرِيفٍ لَهَا أَوْ تَأْوِيلٍ لِمَعْنَاهَا أَوْ تَعْطِيلٍ لِحَقَائِقِهَا أَوْ تَكْيِيفٍ لَهَا.

1) Affirmation: to affirm that which Allah has affirmed for Himself in His Book (the Quran) or that which His Prophet (ﷺ) has affirmed for Him of His beautiful names and sublime attributes in a manner befitting the Majesty and Greatness of Allah, without distorting them, twisting their meanings, denying their reality or discussing their howness.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الثَّانِي التَّنْزِيهِ: وَهُوَ تَنْزِيهِ اللَّهِ عَنْ كُلِّ عَيْبٍ، وَنَفْيُ مَا نَفَاهُ عَنْ نَفْسِهِ مِنْ صِفَاتِ النَّقْصِ، وَالِدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: 11]

2) **Negation:** To believe that Allah is far above any faults and deny all that which He Himself has denied for Himself. The evidence for this is the words of Allah the Most High: “There is nothing like Him, and He is the All-Hearer, the All-Seer.”¹²

قَالَ اللَّهُ تَعَالَى: ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ * هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الحشر: 22-24]

Allah the Most High says: “He is Allah, Whom, none has the right to be worshipped, but He. The All-Knower of the unseen and seen. He is the Most Beneficent, the Most Merciful. (23) He is Allah, Whom, none has the right to be worshipped, but He. The King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. (24) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”¹³

¹² Qur'an: Surah ash-Shura (42): 11

¹³ Qur'an: Surah al-Hashr (59): 22-24

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الْخَامِسُ: أَقْسَامُ الشِّرْكِ

Lesson 5: Categories of Shirk (associating partners with Allah)

الشِّرْكَ وَهُوَ ضِدُّ التَّوْحِيدِ قِسْمَانِ:

(1) الشِّرْكَ الْأَكْبَرُ

(2) الشِّرْكَ الْأَصْغَرُ

Shirk, which is the opposite of Tawheed, is of two types:

1) Major Shirk

2) Minor Shirk

(1) الشِّرْكَ الْأَكْبَرُ:

أَخْطَرُ الْمَحْرَمَاتِ عَلَى الْإِطْلَاقِ هُوَ الْوُقُوعُ فِي الشِّرْكِ الْأَكْبَرِ، فَهُوَ مُخْرِجٌ مِنَ الْمِلَّةِ وَهُوَ الذَّنْبُ الَّذِي يُحْبِطُ جَمِيعَ الْأَعْمَالِ وَلَا يَغْفِرُهُ اللَّهُ تَعَالَى إِلَّا بِالتَّوْبَةِ مِنْهُ، وَيَغْفِرُ مَا دُونَهُ لِمَنْ يَشَاءُ.

1) Major Shirk:

The most serious of all prohibitions is to fall into Major Shirk, as it takes one out of the fold of Islam. It is the sin that wipes out all good deeds and Allah the exalted does not forgive it unless one repents from it. As for all lesser sins, then He forgives it for whomever He wills.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ [النساء: 48]

Allah may He be glorified and exalted said: “Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives other than that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”¹⁴

وَقَالَ اللَّهُ سُبْحَانَهُ: ﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: 65]

Allah the glorified said: “And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those before you (of Messengers): ‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’”¹⁵

وَفِي الْحَدِيثِ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: "مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاءَ دَخَلَ النَّارَ." رواه البخاري (4497) ومسلم (92)

It is narrated that the Prophet (ﷺ) said in a hadith: “Whoever dies claiming that Allah has a rival, will enter Hell.”¹⁶

¹⁴ **Qur'an:** Surah an-Nisa' (4): 48

¹⁵ **Qur'an:** Surah az-Zumar (39): 65

¹⁶ **Sahih:** Recorded in Sahih Bukhari (no. 4497) and Sahih Muslim (no. 92)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَهُوَ أَرْبَعَةُ أَنْوَاعٍ:

And it is of 4 types:

1 - شِرْكُ الدَّعْوَةِ - وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

1 - **Shirk of Supplication or Calling** - The evidence for which is Allah's statement: "And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others."¹⁷

2 - شِرْكُ النِّيَّةِ - وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾ * أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ^ص وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

2 - **Shirk of Intent** - The evidence for which is Allah's statement: "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. (16) They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."¹⁸

¹⁷ Qur'an: Surah al-Ankabut (29): 65

¹⁸ Qur'an: Surah al-Hud (11): 15-16

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

3 - شِرْكُ الطَّاعَةِ - وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ وَتَفْسِيرُهَا طَاعَةُ الْعُلَمَاءِ وَالْعُبَادِ فِي مَعْصِيَةِ اللَّهِ.

3 - Shirk of (total) Obedience - The evidence for which is Allah's statement: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He) . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."¹⁹ The explanation is obedience to scholars and worshippers in the disobedience of Allah.

¹⁹ **Qur'an:** Surah Tawbah (9): 31

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

4 - شِرْكُ الْمَحَبَّةِ - وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ^ط وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ فَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

4 - **Shirk of (devout) Love** - The evidence for which is Allah's statement: "And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment."²⁰

(2) الشُّرْكُ الْأَصْغَرُ:

وَهُوَ كُلُّ مَا كَانَ وَسِيلَةً إِلَى الشُّرْكِ الْأَكْبَرِ، أَوْ هُوَ مَا ثَبَتَ بِالنُّصُوصِ مِنَ الْكِتَابِ أَوْ السُّنَنِ تَسْمِيَّتُهُ شِرْكًَا، وَلَكِنَّهُ لَمْ يَصِلْ إِلَى حَدِّ الشُّرْكِ الْأَكْبَرِ، كَالْحَلْفِ بِغَيْرِ اللَّهِ، وَقَوْلٍ مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَالرَّيَاءَ وَنَحْوَ ذَلِكَ.

2) Minor Shirk:

It is anything that (acts) as a means leading to Major Shirk or anything found established in the Qur'an or the Prophet's traditions termed as Shirk but not reaching the level of Major Shirk. Like (for example) swearing by other than Allah, saying 'as Allah and so and so wills', showing off and the like.

²⁰ **Qur'an:** Surah Baqarah (2): 165. **Reference:** Ma-aalim At-Tawheed by Sheikh Abdur-Razzaq bin Abdul Muhsin Al-Badr.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَفِي الْحَدِيثِ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: "إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الشِّرْكَ الْأَصْغَرُ؟ قَالَ: الرِّيَاءُ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ تُجَازَى الْعِبَادُ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ بِأَعْمَالِكُمْ فِي الدُّنْيَا فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً."
أَخْرَجَهُ أَحْمَدُ (27742)

It is narrated that the Prophet (ﷺ) said in a hadith: "What I fear most for you is Minor Shirk." They said: "O Messenger of Allah, what is Minor Shirk?" He said: "Showing off. For Allah blessed and exalted be He, will say on the day when He will requite all people for their deeds: 'Go to those for whom you used to show off with your deeds in the worldly life and see whether you find any reward with them.'"²¹

²¹ **Hasan:** Recorded in Musnad Ahmad (no. 23011) – on the authority of Mahmoud ibn Labeed. Graded as Hasan by Hafidh ibn Hajr in Bulugh Maram (p. 440)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ السَّادِسُ: نَوَاقِضُ الْإِسْلَامِ Lesson 6: Nullifiers of Islam²³

وَهِيَ عَشْرَةٌ نَوَاقِضُ:

There are 10 Nullifiers:

الْأَوَّلُ: الشِّرْكُ فِي عِبَادَةِ اللَّهِ، قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 48]

1st Nullifier: Shirk in Allah's worship. Allah the Most High said: "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives other than that to whom He wills."²⁴

قَالَ تَعَالَى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة: 72]

He the Most High said: "Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhalimoon (polytheists and wrong-doers) there are no helpers."²⁵

وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَبْرِ.

Sacrificing animals for other than Allah, like for the Jinns or graves, is included in this (type of Shirk, which nullifies one's Islam).

²³ **Reference:** The following nullifiers of Islam has been taken from the text written by Imam Muhammad bin 'Abdul Wahhab. For more information, refer to the poem of our Sheikh 'Umar Al-Hadouchi - "توفيق العلام على نظم نواقض الإسلام" - <https://www.facebook.com/ShHadouchi/posts/878402452231441>

²⁴ **Qur'an:** Surah an-Nisa' (4): 48

²⁵ **Qur'an:** Surah al-Maa'idah (5): 72

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ وَيَسْأَلُهُمُ الشَّفَاعَةَ، وَيَتَوَكَّلُ عَلَيْهِمْ كَفَرَ إِجْمَاعًا.

2nd Nullifier: Whoever takes an intermediary between himself and Allah calling it and asking it for intercession and has (total) reliance upon it, has left Islam by the consensus of the Scholars.

الثَّالِثُ: مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ أَوْ شَكَّ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ، كَفَرَ.

3rd Nullifier: Whoever does not consider the polytheists as disbelievers or has doubts in them being (considered as) disbelievers or considers their way of life to be correct (i.e. part of the truth), has (himself) committed disbelief.

الرَّابِعُ: مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَكْمَلُ مِنْ هَدْيِهِ وَأَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ كَالَّذِينَ يُفَضِّلُونَ حُكْمَ الطَّوَاعِثِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

4th Nullifier: Whoever believes that guidance, other than that of the Prophet's, is more complete or that someone else's law is better than his, like those who prefer the laws of the Tawaagheet (i.e. those worshipped or unconditionally obeyed other than Allah) over his laws, then he is a disbeliever.

الخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَلَوْ عَمِلَ بِهِ، كَفَرَ.

5th Nullifier: Whoever hates something that the Messenger of Allah (ﷺ) came with, even if he were to be practicing it, has disbelieved.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الْسَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، أَوْ ثَوَابِ اللَّهِ، أَوْ عِقَابِهِ، كَفَرَ.

6th Nullifier: Whoever ridicules or mocks at anything of the religion (of the Messenger of Allah ﷺ) or at Allah's reward (for the believers) or His punishment (for the disbelievers) has disbelieved.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِؤُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ
نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾

[التوبة: 65، 66]

The proof for this is in Allah's statement: "If you ask them, they affirm: "We were only talking idly and joking." Say: "Was it at Allah, His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.)."²⁶

²⁶ **Qur'an:** Surah at-Tawbah (9): 65-66

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

السَّابِعُ: السَّحَرُ وَمِنْهُ: الصَّرْفُ وَالْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ.

7th Nullifier: Sorcery, like casting spells that cause a person to hate someone or something he is seeking or to love someone or something he has no interest in. So whoever practices it or is pleased with it (being done) has committed disbelief.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة: 102]

The proof for this is in Allah's statement: "And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'"²⁷

الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ.

8th Nullifier: Supporting and assisting the polytheists against the Muslims.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [المائدة: 51]

The evidence for this is in Allah the Most High's statement: "And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from amongst them. Verily, Allah does not guide a wrong-doing people."²⁸

²⁷ **Qur'an:** Surah al-Baqarah (2): 102

²⁸ **Qur'an:** Surah al-Maa'idah (5): 51

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا وَسِعَ الْخَضِرُ الْخُرُوجَ عَنْ شَرِيعَةِ مُوسَى عَلَيْهِ السَّلَامُ، فَهُوَ كَافِرٌ.

9th Nullifier: Whoever believes that certain individuals are permitted to go outside (the boundaries of) the revealed laws (that govern our life) of Muhammad (ﷺ) (i.e. Islam), like Khadir, who was exempt from the Laws of Musa (عليه السلام), then he has committed disbelief.

الْعَاشِرُ: الْإِعْرَاضُ عَنْ دِينِ اللَّهِ تَعَالَى لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ.

10th Nullifier: Turning (completely) away from Allah's religion, not (caring to) learn it nor practice it (is an act of disbelief).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ [السجدة: 22]

The proof for this is in Allah the Most High's saying: "And who does more wrong than he who is reminded of the ayat (signs/verses) of his Lord, then turns away from them? Verily, from such criminals, We shall exact retribution."²⁹

²⁹ **Qur'an:** Surah as-Sajdah (32): 22

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِصِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ إِلَّا الْمُكْرَهَ.
وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَأَكْثَرِ مَا يَكُونُ وَقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ
يَحْذَرَهَا وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ. نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَأَلِيَمِ
عِقَابِهِ.

And there is no distinction, in all of these nullifiers, between the one who does as a joke, in serious, or out of fear, except for the one who is forced. All of these (nullifiers of Islam) are from the greatest of dangers and the most frequent to occur, so a Muslim should be cautious of them and fear for himself (in case he should fall into them). We seek Allah's refuge from all that draws His anger and painful punishment.

الدَّرْسُ السَّابِعُ: الْكُفْرُ

Lesson 7: Kufr (Disbelief)

الْكُفْرُ وَهُوَ ضِدُّ الْإِيمَانِ لُغَةً: سِتْرُ الشَّيْءِ وَتَغْطِيَتُهُ.

The term Kufr, which is the opposite of Faith or Emaan, in the Arabic language means, ‘concealing something and covering it’.

وَأَمَّا فِي الْأَصْطِلَاحِ الشَّرْعِيِّ فَهُوَ: "عَدَمُ الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ، سَوَاءً كَانَ مَعَهُ تَكْذِيبٌ أَوْ لَمْ يَكُنْ مَعَهُ تَكْذِيبٌ، بَلْ شَكٌّ وَرَيْبٌ، أَوْ إِعْرَاضٌ عَنِ الْإِيمَانِ حَسَدًا أَوْ كِبَرًا أَوْ اتِّبَاعًا لِبَعْضِ الْأَهْوَاءِ الصَّارِفَةِ عَنِ اتِّبَاعِ الرِّسَالَةِ فَالْكُفْرُ صِفَةٌ لِكُلِّ مَنْ جَحَدَ شَيْئًا مِمَّا افْتَرَضَ اللَّهُ تَعَالَى الْإِيمَانَ بِهِ، بَعْدَ أَنْ بَلَغَهُ ذَلِكَ سَوَاءً جَحَدَ بِقَلْبِهِ دُونَ لِسَانِهِ، أَوْ بِلِسَانِهِ دُونَ قَلْبِهِ، أَوْ بِهِمَا مَعًا، أَوْ عَمِلَ عَمَلًا جَاءَ النَّصُّ بِأَنَّهُ مُخْرِجٌ لَهُ بِذَلِكَ عَنِ اسْمِ الْإِيمَانِ".

أُنْظَرُ: مَجْمُوعُ الْفَتَاوَى لِشَيْخِ الْإِسْلَامِ ابْنِ تَيْمِيَّةَ [335/12] وَالْإِحْكَامُ فِي أَصُولِ الْأَحْكَامِ لِابْنِ حَزْمٍ: [45/1]

In Islamic terminology it means: “not believing in Allah and His Messenger (ﷺ). Whether this is accompanied by (open) rejection or not, i.e. (only) scepticism and doubt, or (completely) turning away from faith out of spite, arrogance or following certain whims and desires that prevent one from following the message. So Kufr is an attribute of anyone opposing anything that Allah has commanded to be believed in, after it has been conveyed to him, whether he opposes it by heart (alone) without (openly) speaking out or speaks out (in opposition) but doesn’t oppose at heart or he (opposes) by both his speech and heart, or he commits an act which, according to the Divine Texts (Qur’an and Sunnah) removes him from being labelled as (a person of) faith.”³⁰

³⁰ **Reference:** See Majmoo’ al-Fataawa by Sheikh al-Islam Ibn Taymiyyah (12/335) and al-Ihkaam fi Usool al-Ahkaam by Ibn Hazm (1/45).

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الْكُفْرُ قِسْمَانِ:

1 - الْكُفْرُ الْأَكْبَرُ: مُخْرِجٌ مِنَ الْمِلَّةِ.³¹

2 - الْكُفْرُ الْأَصْغَرُ: غَيْرُ مُخْرِجٍ مِنَ الْمِلَّةِ.³²

Kufr is of 2 types:

1 – Major Disbelief: this takes one out of the fold of Islam.

2 – Minor Disbelief: this does not take one out of the fold of Islam.

فَأَمَّا الْكُفْرُ الْأَكْبَرُ فَأَقْسَامٌ هِيَ:

As for Major Disbelief then it is of the following types:

1 - كُفْرُ التَّكْذِيبِ وَ الْجُحُودِ: أَنْ يَعْرِفَ الْحَقَّ وَيُكَذِّبُهُ وَيَجْحَدَهُ بِلِسَانِهِ وَجَوَارِحِهِ.

1 - Disbelief of ‘Rejection’ and ‘Opposition’: To know the truth then reject and oppose it with one’s tongue and body.

قَالَ تَعَالَى: ﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ [العنكبوت: 68]

Allah the Most High says: “And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad ﷺ and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for the disbelievers?”³³

³¹ **Notes:** For more information, refer to “تعريف الكفر الأكبر وأنواعه” by Our Sheikh ‘Umar Al-Hadouchi - <https://www.facebook.com/ShHadouchi/posts/1113569722048045>

³² **Notes:** For more information, refer to “تعريف الكفر الأصغر وأنواعه” by Our Sheikh ‘Umar Al-Hadouchi - <https://www.facebook.com/ShHadouchi/posts/1695655297172815>

³³ **Qur'an:** Surah al-Ankaboot (29): 68

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

قَالَ تَعَالَى: ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: 14]

Allah the Most High says: “And they denied them (those Ayat) out of their wickedness and arrogance, though their own selves were convinced thereof [i.e. of those Ayat].”³⁵

2 - كُفْرُ الشِّرْكِ: أَنْ يَجْعَلَ لِلَّهِ نِدًّا فِي رُبُوبِيَّتِهِ أَوْ أُلُوْهِيَّتِهِ أَوْ أَسْمَائِهِ وَصِفَاتِهِ.

2 – ‘Polytheistic’ Disbelief: It is to set up equals (or partners, rivals) with Allah in (all that is specific to Him, namely) His Lordship, His right to be worshipped alone and His Names and Attributes.

قَالَ تَعَالَى: ﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾
[المائدة: 72]

Allah the Most High says: “Surely, they have disbelieved who say: “Allah is the Messiah (Jesus), son of Maryam (Mary).” But the Messiah (Jesus) said: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhalimoon (polytheists and wrong-doers) there are no helpers.”³⁶

³⁵ Qur’an: Surah an-Naml (27): 14

³⁶ Qur’an: Surah al-Maa’idah (5): 72

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

3 - **كُفْرُ الشَّكِّ:** "وَأَمَّا كُفْرُ الشَّكِّ فَإِنَّهُ لَا يَجْزِمُ بِصِدْقِهِ -أي: الرَّسُولِ-، وَلَا يُكَذِّبُهُ، بَلْ يَشُكُّ فِي أَمْرِهِ...."

3 - **Disbelief of 'Doubt':** "As for Disbelief of Doubt, then it (refers to someone) who does not confirm the truthfulness of the Messenger (ﷺ) nor denies him, rather he is in doubt regarding this matter."³⁹

4 - **كُفْرُ الْإِعْرَاضِ:** "أَنْ يُعْرِضَ بِسَمْعِهِ وَقَلْبِهِ عَنِ الرَّسُولِ لَا يُصَدِّقُهُ وَلَا يُكَذِّبُهُ، وَلَا يُوَالِيهِ، وَلَا يُعَادِيهِ، وَلَا يُضْغِي إِلَى مَا جَاءَ بِهِ الْبَتَّةَ."

4 - **Disbelief of 'Abandonment':** "To turn away, with one's hearing and heart, from the Messenger (ﷺ) neither confirming or denying him, nor allying or being hostile towards him, and not lending an ear to anything he came with at all."⁴¹

قَالَ تَعَالَى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ [السجدة: 22]

Allah the Most High says: "And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution on the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.)."⁴²

³⁹ **Reference:** Madaarij As-Salikeen (1/347) of Imam Ibnul Qayyim

⁴¹ **Reference:** Madaarij As-Salikeen (1/347)

⁴² **Qur'an:** Surah as-Sajdah (32): 22

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

5 - كُفْرُ الْإِبَاءِ وَالِاسْتِكْبَارِ: "نَحْوُ كُفْرِ إِبْلِيسَ فَإِنَّهُ لَمْ يَجْحَدْ أَمْرَ اللَّهِ وَلَا قَابَلَهُ بِالْإِنْكَارِ وَإِنَّمَا تَلَقَّاهُ بِالْإِبَاءِ وَالِاسْتِكْبَارِ، وَمِنْ هَذَا كُفْرُ مَنْ عَرَفَ صِدْقَ الرَّسُولِ، وَأَنَّهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ وَلَمْ يَنْقُدْ لَهُ إِبَاءً وَاسْتِكْبَارًا، وَهُوَ الْغَالِبُ عَلَى كُفْرِ أَعْدَاءِ الرَّسُولِ".

5 - Disbelief of ‘Stubborn Refusal’ and ‘Arrogance’: “It is like the disbelief of Iblis, for certainly, he did not negate Allah’s command nor meet it with denial (i.e. he acknowledged it), but rather he responded with stubborn refusal and arrogance. In like manner, the one who knows the truthfulness of the Messenger (ﷺ) and that he came (to mankind) with the truth (as revealed) from Allah, yet does not obey him out of stubborn refusal and arrogance, disbelieves. This is the case most prevalent with the enemies of the Messenger (ﷺ).”⁴³

قَالَ تَعَالَى: ﴿إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾ [البقرة: 34]

Allah the Most High says: “And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).”⁴⁴

⁴³ **Reference:** Madaarij As-Salikeen (1/347)

⁴⁴ **Qur’an:** Surah al-Baqarah (2): 34

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

6 - كُفْرُ النِّفَاقِ: "فَهُوَ أَنْ يُظْهَرَ بِلِسَانِهِ الْإِيمَانُ وَيَنْطَوِيَ بِقَلْبِهِ عَلَى التَّكْذِيبِ، فَهَذَا هُوَ النِّفَاقُ الْأَكْبَرُ."

6 - Disbelief of 'Hypocrisy': "It is to openly profess faith with one's tongue, while concealing rejection at heart. This is Major Hypocrisy (i.e. takes one out of the fold of Islam)." ⁴⁶

قَالَ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۚ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (1) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (2) ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ [المنافقون: 1-3]

Allah the Most High says: (1) "When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. (2) They have made their oaths a screen (for their hypocrisy). Thus, they hinder (men) from the Path of Allah. Verily, evil is what they used to do. (3) That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." ⁴⁷

⁴⁶ Reference: Madaarij As-Salikeen (1/347)

⁴⁷ Qur'an: Surah al-Munafiqoon (63): 1-3

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَأَمَّا الْكُفْرُ الْأَصْغَرُ: وَهُوَ غَيْرُ مُخْرِجٍ مِنَ الْمِلَّةِ، فَأَقْسَامٌ مِنْهَا:

As for Minor Disbelief: it does not take one out of the fold of Islam and it is of the following types:

1 - كُفْرُ النُّعْمَةِ: قَالَ تَعَالَى: ﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾ [إبراهيم: ٣٤]

1 - Ingratitude of Allah's Blessings: Allah the Most High says: “and if you count the blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever (denies Allah's blessings).”⁵⁰

قَالَ تَعَالَى: ﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ [النحل: 112]

Allah the Most High says: “And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (it's people) denied the favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that which they used to do.”⁵¹

⁵⁰ **Qur'an:** Surah Ibrahim (14): 34

⁵¹ **Qur'an:** Surah an-Nahl (16): 112

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

2 - كُفْرُ الْأُخُوَّةِ: وَدَلِيلُهُ حَدِيثُ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ". البخاري (٧٠٧٦)

2 – **Neglecting the Rights of Brotherhood:** The evidence for this is the narration of Abdullah (Ibn Mas'ud) may Allah be pleased with him (who) said: “The Prophet (ﷺ) said: ‘Insulting a Muslim is wickedness and fighting him is (equivalent to) disbelief.’”⁵²

4+3 - كُفْرُ الطَّعْنِ فِي الْأَنْسَابِ وَكُفْرُ النِّيَاحَةِ عَلَى الْمَيِّتِ.

3+4 - **Insulting (a person's) Lineage and Wailing over the Deceased:**

وَ دَلِيلُهُ حَدِيثُ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ". مسلم (٨٠)

The proof is the narration of Abu Hurairah may Allah be pleased with him (who) said: “The Messenger of Allah (ﷺ) said: “There are two characteristics amongst the people which are (equivalent to) Kufr: insulting lineage and wailing over the deceased.”⁵³

⁵² **Sahih:** Recorded in Sahih Bukhari (no. 7076)

⁵³ **Sahih:** Recorded in Sahih Muslim (no. 80)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الثَّامِنُ: النِّفَاقُ⁵⁴

Lesson 8: Nifaaq (Hypocrisy)

النِّفَاقُ قِسْمَانِ:

Hypocrisy is 2 types:

1 - أَكْبَرُ أَوْ اعْتِقَادِيٌّ

1 – Major or Creed related.

2 - أَصْغَرُ أَوْ عَمَلِيٌّ.

2 – Minor or in Practice (only).

1 - أَمَّا النِّفَاقُ الْإِعْتِقَادِيُّ أَوْ الْأَكْبَرُ، فَمُخْرِجٌ مِنَ الْمِلَّةِ، وَهُوَ أَنْ يُظْهَرَ صَاحِبُهُ الْإِسْلَامَ وَيُبْطِنَ الْكُفْرَ.

1 - As for Major or Creed related Hypocrisy: it takes a person out of the religion. It is to openly display belief in Islam while inwardly concealing disbelief.

قَالَ تَعَالَى: ﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [البقرة: ١٤-١٥]

Allah the Most High says: “And when they meet those who believe, they say: ‘We believe,’ but when they are alone with their Shayateen (devils, evil ones), they say: ‘Truly, we are with you; verily, we were but mocking.’ (15) Allah mocks at them and gives them increase in their wrong-doings to wander blindly.”⁵⁵

⁵⁴ **Notes:** For more information on the definition of hypocrisy, its types and its evidences can be researched from the collection of articles by Sheikh ‘Umar Al-Hadouchi; the most important of them on the subject is under the title of “إخبار الرفاق بأخطار النفاق” - http://www.ilmway.com/site/maqdis/MS_14216

⁵⁵ **Qur’an:** Surah al-Baqarah (2): 14-15

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَهُوَ سِتَّةٌ أَنْوَاعٍ:

And it is of 6 types:

- 1 - تَكْذِيبُ الرَّسُولِ.
1 - Rejecting the messenger.
 - 2 - تَكْذِيبُ بَعْضِ مَا جَاءَ بِهِ الرَّسُولُ.
2 - Rejecting part of what the messenger came with.
 - 3 - بُغْضُ الرَّسُولِ.
3 - Harboursing hatred towards the Messenger.
 - 4 - بُغْضُ مَا جَاءَ بِهِ الرَّسُولُ.
4 - Harboursing hatred towards part of what the Messenger came with.
 - 5 - الْمَسَرَّةُ بِإِنْخِفَاضِ دِينِ الرَّسُولِ.
5 - Delighted when the religion of the Messenger is degraded.
 - 6 - الْكَرَاهِيَّةُ لِإِنْتِصَارِ دِينِ الرَّسُولِ.
6 - Harboursing enmity when the religion of the Messenger is victorious.
- فَهَذِهِ السِّتَّةُ، صَاحِبُهَا فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.
The individual harbouring (any of) these 6, will be in the lowest depths of Hellfire.⁵⁶

⁵⁶ **Reference:** Ma-aalim At-Tawheed by Sheikh Abdur-Razzaq bin Abdul Muhsin Al-Badr.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

2 - وَأَمَّا النِّفَاقُ الْعَمَلِيُّ أَوْ الْأَصْغَرُ، فَهُوَ غَيْرُ مُخْرِجٍ مِنَ الْمِلَّةِ، وَهُوَ أَقْسَامٌ مِنْهَا:

2 - **As for Hypocrisy in practice or Minor Hypocrisy:** It does not take a person out of the religion. This type of hypocrisy is of several types, they include:

1 - الْكَذِبُ.

1 – Lying.

2 - الْغَدْرُ.

2 – Betraying (one's covenant).

3 - مُخَالَفَةُ الْوَعْدِ.

3 - Breaking (one's) promise.

4 - الْفَجْرُ عِنْدَ الْمُخَاصَمَةِ.

4 - Resorting to obscene language when disputing.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ". رواه البخاري (34) ومسلم (58)

It is narrated on the authority of 'Abdullah bin 'Amr may Allah be pleased with him that the Prophet (ﷺ) said: "There are four characteristics, whoever has them all is a pure hypocrite and whoever has one characteristic has one of the characteristics of hypocrisy until he gives it up. (These characteristics are) When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech."⁵⁷

⁵⁷ **Sahih:** Recorded in Sahih Bukhari (no. 34) and Sahih Muslim (no. 58)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
قَالَ الْحَافِظُ ابْنُ رَجَبٍ رَحِمَهُ اللَّهُ:

Al-Hafidh Ibn Rajab (may Allah have mercy upon him) said:

"وَالَّذِي فَسَّرَهُ بِهِ أَهْلُ الْعِلْمِ الْمُعْتَبَرُونَ أَنَّ النِّفَاقَ فِي اللُّغَةِ هُوَ مِنْ جِنْسِ
الْخِدَاعِ وَالْمَكْرِ، وَإِظْهَارِ الْخَيْرِ وَإِبْطَانِ خِلَافِهِ.

“The interpretation as given by reliable scholars, is that hypocrisy, linguistically, is a form of deception and trickery. It is to publicly display virtue whilst (inwardly) concealing the opposite.

وَهُوَ فِي الشَّرْعِ يَنْقَسِمُ إِلَى قِسْمَيْنِ:

In Islamic terminology, however, it divides into two types:

أَحَدُهُمَا النِّفَاقُ الْأَكْبَرُ، وَهُوَ أَنْ يُظْهَرَ الْإِنْسَانُ الْإِيمَانَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَيُبْطِنَ مَا يُنَاقِضُ ذَلِكَ كُلَّهُ أَوْ بَعْضَهُ، وَهَذَا هُوَ النِّفَاقُ
الَّذِي كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَزَلَ الْقُرْآنُ بِذَمِّ أَهْلِهِ
وَتَكْفِيرِهِمْ، وَأَخْبَرَ أَنَّ أَهْلَهُ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

The first type is Major Hypocrisy, which is when a person outwardly displays belief in Allah, His Angels, His Books, His Messengers and the Last Day but conceals things within him that invalidate these beliefs in totality or partially; this type of hypocrisy was present during the time of the Messenger of Allah (ﷺ) and the Qur'an came down condemning and declaring such individuals as disbelievers and in the lowest depths of the fire (of Hell).

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَالثَّانِي النِّفَاقُ الْأَصْغَرُ، وَهُوَ نِفَاقُ الْعَمَلِ، وَهُوَ أَنْ يُظْهَرَ الْإِنْسَانُ عِلَانِيَةً صَالِحَةً وَيُبْطِنَ مَا يُخَالِفُ ذَلِكَ.

The second type is Minor Hypocrisy, which is only in practice (and not in belief); it is when a person makes a public display of uprightness while concealing within him the opposite.

وَحَاصِلُ الْأَمْرِ: أَنَّ النِّفَاقَ الْأَصْغَرَ كُلَّهُ يَرْجِعُ إِلَى اخْتِلَافِ السَّرِيرَةِ وَالْعِلَانِيَةِ، كَمَا قَالَهُ الْحَسَنُ. وَالنِّفَاقُ الْأَصْغَرُ وَسِيلَةٌ إِلَى النِّفَاقِ الْأَكْبَرِ، كَمَا أَنَّ الْمَعَاصِيَ بَرِيدُ الْكُفْرِ، وَكَمَا يُخْشَى عَلَى مَنْ أَصَرَ عَلَى الْمَعْصِيَةِ أَنْ يُسَلَبَ الْإِيمَانُ عِنْدَ الْمَوْتِ؛ كَذَلِكَ يُخْشَى عَلَى مَنْ أَصَرَ عَلَى خِصَالِ النِّفَاقِ أَنْ يُسَلَبَ الْإِيمَانُ فَيَصِيرَ مُنَافِقًا خَالِصًا.

In summary, all of Minor Hypocrisy refers to an inconsistency of the inner (convictions, thoughts, beliefs etc.) and the outer, as stated by Al-Hasan (Al-Basri). Minor hypocrisy leads to Major hypocrisy just like sins (can potentially) lead (a person) to disbelief and just as it is feared for the one who actively persists in sin his faith being snatched away at the moment of death, it is likewise feared for the one who persists in the traits of hypocrisy his faith being snatched away, thus becoming an absolute hypocrite.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَسُئِلَ الْإِمَامُ أَحْمَدُ: مَا تَقُولُ فِيمَنْ لَا يَخَافُ عَلَى نَفْسِهِ النِّفَاقَ؟ قَالَ: وَمَنْ يَأْمَنُ عَلَى نَفْسِهِ النِّفَاقَ؟ وَكَانَ الْحَسَنُ يُسَمِّي مَنْ ظَهَرَ مِنْهُ أَوْصَافُ النِّفَاقِ الْعَمَلِيَّ مُنَافِقًا، وَرَوَى نَحْوُهُ عَنْ حُذَيْفَةَ. "جامع العلوم والحكم" (ص ٤٣٠-٤٣٤)

Imam Ahmad was asked, 'What do you say about the one who does not fear hypocrisy for himself?' He replied, 'Who can be sure that he is safe from hypocrisy?' Al-Hasan would consider a hypocrite anyone on whom hypocritical traits were evident, also something similar was narrated from Hudhayfah.⁵⁸

⁵⁸ **Reference:** Jaami' al-U'loom wa al-Hikam (p. 430-434) by Al-Hafidh Ibn Rajab Al-Hanbali

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ التَّاسِعُ: السُّنَّةُ

Lesson 9: Sunnah

السُّنَّةُ فِي الشَّرْعِ: إِتِّبَاعُ مَا جَاءَ عَنِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنْ الْأَوَامِرِ وَتَرْكُ مَا نَهَى عَنْهُ فَهِيَ تَشْمَلُ فِي الشَّرْعِ كُلَّ مَا جَاءَ عَنِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنْ أُمُورٍ وَاجِبَةٍ وَأُمُورٍ مُسْتَحَبَّةٍ وَتَرْكِ الْأُمُورِ الْمُحَرَّمَاتِ وَتَرْكِ الْأُمُورِ الْمَكْرُوهَةِ.

In Islamic terminology the term ‘Sunnah’ means following what came from the Prophet (ﷺ) of commandments and leaving what the Prophet (ﷺ) forbade. Therefore, Islamically, it includes all that is narrated from the Prophet (ﷺ) of obligatory and recommended matters as well as the leaving off of all the forbidden and disliked matters.

أَقْسَامُ السُّنَّةِ:

Types of Sunnah:

1 - سُنَّةُ قَوْلِيَّةٌ: مَا قَالَهُ الرَّسُولُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

1 - **Spoken Sunnah:** That which the Messenger (ﷺ) said.

2 - سُنَّةُ فِعْلِيَّةٌ: مَا فَعَلَهُ الرَّسُولُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

2 - **Practical Sunnah:** That which the Messenger (ﷺ) practiced.

3 - سُنَّةُ تَقْرِيرِيَّةٌ: مَا أَقَرَّهُ الرَّسُولُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

3 - **Sunnah of Affirmation:** That which the Messenger (ﷺ) affirmed.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

اتِّبَاعُ السُّنَّةِ

Following the Sunnah

أَدِلَّةٌ وَجُوبِ اتِّبَاعِ السُّنَّةِ مِنَ الْقُرْآنِ الْكَرِيمِ وَمِنَ الْأَحَادِيثِ النَّبَوِيَّةِ.

Evidence of the obligation of following the Sunnah from the Glorious Qur'an and the Prophetic narrations.

أَدِلَّةٌ وَجُوبِ اتِّبَاعِ السُّنَّةِ مِنَ الْقُرْآنِ الْكَرِيمِ

The Evidences from The Glorious Qur'an on Following the Sunnah

الْأَوَّلُ: قَالَ اللَّهُ تَعَالَى: ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ [النساء: 80]، فَجَعَلَ اللَّهُ تَعَالَى طَاعَةَ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنْ طَاعَتِهِ

First Evidence: Allah the Most High says: “He who obeys the Messenger has indeed obeyed Allah . . .”⁵⁹ Allah describes obedience to His Messenger (ﷺ) as obedience to Him.

ثُمَّ قَرَنَ طَاعَتَهُ بِطَاعَةِ رَسُولِهِ، قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ [النساء: 59]

Furthermore, He connected (the command of) obeying Him with (the command of) obeying the Prophet (ﷺ) when He the Most High said: “O you who believe! Obey Allah and obey the Messenger . . .”⁶⁰

⁵⁹ **Qur'an:** Surah an-Nisa' (4): 80

⁶⁰ **Qur'an:** Surah an-Nisa' (4): 59

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الثَّانِي: حَذَّرَ اللَّهُ مِنْ مُخَالَفَةِ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، وَتَوَعَّدَ مَنْ عَصَاهُ بِالْخُلُودِ فِي النَّارِ، قَالَ تَعَالَى: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: 63]

Second Evidence: Allah has warned against opposing the Prophet (ﷺ) and sworn anyone who disobeys him to eternal Hell. Allah the Most High says: “. . . And let those who oppose the Messenger’s commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them.”⁶¹

الثَّالِثُ: جَعَلَ اللَّهُ تَعَالَى طَاعَةَ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنْ لَوَازِمِ الْإِيمَانِ، وَمُخَالَفَتَهُ مِنْ عَلَامَاتِ النِّفَاقِ، قَالَ تَعَالَى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65]

Third Evidence: Allah the Most High has made His Messenger’s obedience from the requirements of faith and opposing him a sign of hypocrisy. Allah the Most High says: “But no! by your Lord! they can have no Faith, until they make you [Muhammad ﷺ] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”⁶²

⁶¹ Qur’an: Surah an-Nur (24): 63

⁶² Qur’an: Surah an-Nisa’ (4): 65

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الرَّابِعُ: أَمْرُهُ سُبْحَانَهُ وَتَعَالَى عِبَادَهُ بِالِاسْتِجَابَةِ لِلَّهِ وَلِلرَّسُولِ، قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: 24]

Fourth Evidence: His, glorified and Most High, command to His slaves to respond in obedience to Allah and His Messenger. Allah the Most High says: “O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life...”⁶³

الخَامِسُ: أَمْرُ اللَّهِ الْمُؤْمِنِينَ بِرَدِّ مَا تَنَازَعُوا فِيهِ إِلَيْهِ وَإِلَى رَسُولِهِ، وَذَلِكَ عِنْدَ الْإِخْتِلَافِ، قَالَ تَعَالَى: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ [النساء: 59]

Fifth Evidence: Allah’s command to the believers to refer to Him and His Messenger (ﷺ), at the event of any dispute. Allah the Most High says: “... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ...”⁶⁴

⁶³ Qur’an: Surah al-Anfal (8): 24

⁶⁴ Qur’an: Surah an-Nisa’ (4): 59

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

أَدِلَّةٌ وَجُوبِ اتِّبَاعِ السُّنَّةِ مِنَ الْأَحَادِيثِ النَّبَوِيَّةِ

The Evidences from The Prophetic Narrations on Following the Sunnah

الْأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ "دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ".

First Evidence: Narrated by Abu Hurairah may Allah be pleased with him: "The Prophet (ﷺ) said: 'Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.'"⁶⁶

⁶⁶ **Sahih:** Recorded in Sahih Bukhari (no. 7288)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الثَّانِي: مَا رَوَاهُ أَبُو دَاوُدَ فِي سُنَنِهِ عَنِ الْعَرَبَاضِ بْنِ سَارِيَةَ - رَضِيَ اللَّهُ عَنْهُ - ،
صَلَّى بِنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا
مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ
اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودَعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ "أُوصِيكُمْ بِتَقْوَى اللَّهِ
وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَى
اِخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا
وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ
بِدْعَةٍ ضَلَالَةٌ."

Second Evidence: Abu Dawud's report from Al-'Irbad ibn Sariyah may Allah be pleased with him: "One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy advice at which the eyes shed tears and the hearts trembled. A man said: 'Messenger of Allah! It seems as if it were a farewell advice, so what injunction do you give us?' He then said: 'I enjoin you to fear Allah, and to listen and obey (those in charge) even if it be an Abyssinian slave, for, certainly, those of you who live after me will see much disagreement. Therefore, you must follow my way (Sunnah) and the way of the rightly-guided caliphs! Hold fast to it and bite on to it with your molars! And avoid any newly-invented matter, for every newly-invented matter is an innovation, and every innovation is misguidance.'"⁶⁷

⁶⁷ **Sahih:** Recorded in Sunan At-Tirmidhi (no. 266) who graded it Hasan Sahih.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الثَّالِثُ: سَمِعَ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي".

Third Evidence: Abu Hurairah may Allah be pleased with him heard Allah's Messenger (ﷺ) say, "Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah and whoever obeys the ruler I appoint, obeys me and whoever disobeys him, disobeys me."⁶⁸

⁶⁸ **Sahih:** Recorded in Sahih Bukhari (no. 7137)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الْعَاشِرُ: الْبِدْعَةُ

Lesson 10: Bid'ah (Innovation)

الْبِدْعَةُ وَهِيَ ضِدُّ السُّنَّةِ فِي اللُّغَةِ: ابْتِدَاءُ الشَّيْءِ مِنْ غَيْرِ مِثَالٍ سَابِقٍ، وَمِنْهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ} [البقرة: 117]

Bid'ah which is the opposite of Sunnah linguistically means: initiating or origination something (new) without a previous model, like Allah's saying: "The Originator of the heavens and the earth..."⁶⁹

وَهُوَ فِي الشَّرْعِ كُلِّ اعْتِقَادٍ أَوْ عَمَلٍ أَوْ لَفْظٍ أُحْدِثَ بَعْدَ مَوْتِ النَّبِيِّ بِنِيَّةِ التَّعَبُّدِ وَالتَّقَرُّبِ إِلَى اللَّهِ، وَلَمْ يَدُلَّ عَلَيْهَا الدَّلِيلُ مِنَ الْكِتَابِ، وَلَا مِنَ السُّنَّةِ، وَلَا إِجْمَاعِ السَّلَفِ.

Islamically, it refers to every belief, practice or speech which was introduced after the death of the Prophet (ﷺ) with the intention of it being an act of worship and closeness to Allah, while there is no supporting evidence for it from the book (i.e. Qur'an) or the Sunnah (of the Prophet ﷺ) or the consensus of the Salaf (i.e. the righteous predecessors).

⁶⁹ **Qur'an:** Surah al-Baqarah (2): 117, ([Badee'] stems from the same root word of Bid'ah)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَالْإِبْتِدَاعُ عَلَى قِسْمَيْنِ:

Innovation is of 2 types:

1 - **إِبْتِدَاعٌ فِي الْعَادَاتِ:** كَاِبْتِدَاعِ الْمُخْتَرَعَاتِ الْحَدِيثَةِ، وَهَذَا مُبَاحٌ لِأَنَّ الْأَصْلَ فِي الْعَادَاتِ الْإِبَاحَةُ.

1 - Customary Innovation: like the innovation of modern day inventions. This is permissible, because the standard principle (in Islamic Law) with regard to customary practices is that it is permissible.

2 - **إِبْتِدَاعٌ فِي الدِّينِ:** وَهَذَا مُحَرَّمٌ، لِأَنَّ الْأَصْلَ فِيهِ التَّوَقُّفُ.

2 - Religious Innovation: This is forbidden (haraam), because the standard principle (in Islamic Law) regarding it, is to refrain.

حُكْمُ الْبِدْعَةِ فِي الدِّينِ بِجَمِيعِ أَنْوَاعِهَا: كُلُّ بِدْعَةٍ فِي الدِّينِ مُحَرَّمَةٌ وَضَلَالَةٌ.

The ruling on 'Religious Innovation' in all its forms: Any innovation in the religion is forbidden and a misguidance.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ. رواه البخاري [2697]

‘A’ishah may Allah be pleased with her narrated that Allah's Messenger (ﷺ) said: "Whosoever introduces something new in this matter of ours (i.e. Islam), what is not (found) in it, than it is rejected."⁷¹

⁷¹ **Sahih:** Recorded in Sahih Bukhari (no. 2697)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَكَانَ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ إِذَا خَطَبَ: أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ.. " رواه مسلم رقم [867]

The Prophet (ﷺ) used to say when delivering a sermon: "...As for what follows, then, certainly, the best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (ﷺ) and the worst of things are those which are newly-invented, and every innovation is a going astray..."⁷²

عَرَّفَ الْحَافِظُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ (رَحِمَهُ اللَّهُ) الْبِدْعَةَ بِتَعْرِيفٍ جَامِعٍ فَقَالَ: فَكُلُّ مَنْ أَحْدَثَ شَيْئًا، وَنَسَبَهُ إِلَى الدِّينِ، وَلَمْ يَكُنْ لَهُ أَصْلٌ مِنَ الدِّينِ يَرْجِعُ إِلَيْهِ: فَهُوَ ضَلَالَةٌ، وَالدِّينُ مِنْهُ بَرِيءٌ". جامع العلوم والحكم (2 / 128)

Al-Hafidh Ibn Rajab Al-Hanbali (Allah have mercy on him) gave a comprehensive definition of innovation when he said: "Whosoever introduces something new and attributes it to the religion, while it has no basis in the religion to which it can be traced back to, then it is a misguidance and the religion is free from it."⁷³

⁷² **Sahih:** Recorded in Sahih Muslim (no. 867)

⁷³ **Reference:** Jaami' al-U'loom wa al-Hikam (2/128) by Al-Hafidh Ibn Rajab Al-Hanbali.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَقَالَ الْإِمَامُ أَبُو عُثْمَانَ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ الصَّابُؤِيِّ رَحِمَهُ اللَّهُ حَاكِيًا مَذْهَبَ السَّلَفِ أَهْلِ الْحَدِيثِ: "وَاتَّفَقُوا مَعَ ذَلِكَ عَلَى الْقَوْلِ بِقَهْرِ أَهْلِ الْبِدْعِ، وَإِذْلَالِهِمْ، وَإِخْزَائِهِمْ، وَإِبْعَادِهِمْ، وَإِقْصَائِهِمْ، وَالتَّبَاعُدِ مِنْهُمْ، وَمِنْ مُصَاحَبَتِهِمْ، وَمُعَاشَرَتِهِمْ، وَالتَّقَرُّبِ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمُجَانَبَتِهِمْ وَمُهَاجَرَتِهِمْ".
عَقِيدَةُ السَّلَفِ وَأَصْحَابِ الْحَدِيثِ (ص: 123)

Also, Imam Abu ‘Uthman Isma’eel bin ‘Abdur-Rahman As-Saaboonee (Allah have mercy on him), while reporting about the way of the Salaf, the People of Prophetic Tradition (Ahl As-Sunnah), said: “...Although, having said that, they all agreed upon subduing the people of innovation, degrading, humiliating, ousting, expelling and shunning them, not befriending nor associating with them and coming closer to Allah by avoiding and leaving them.”⁷⁴

الْبِدْعَةُ فِي الدِّينِ إِمَّا:

Innovation in the religion is either:

1 - بِدْعَةٌ مُكْفِّرَةٌ: مُخْرِجَةٌ مِنَ الْمِلَّةِ.

1 – Heretical Innovation: This type takes one out of the fold of Islam.

2 - بِدْعَةٌ غَيْرُ مُكْفِّرَةٍ: غَيْرُ مُخْرِجَةٍ مِنَ الْمِلَّةِ.

2 – Non-Heretical Innovation: This type does not take one out of the fold of Islam.

⁷⁴ **Reference:** Aqeedah Ahl As-Salaf wa Ashaab Al-Hadeeth (p: 123) by Imam Abu ‘Uthman bin ‘Abdur-Rahman As-Saaboonee.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَالْبِدْعَةُ أَقْسَامٌ:

And innovation (in the religion) is of the following types:

1 - بِدْعَةٌ اِعْتِقَادِيَّةٌ: وَهِيَ كُلُّ اِعْتِقَادٍ مُخَالِفٍ لِلْكِتَابِ وَالسُّنَّةِ.

1 - Innovation in Belief: It is any belief conflicting with the Qur'an and Sunnah.

2 - بِدْعَةٌ لَفْظِيَّةٌ: وَهِيَ كُلُّ لَفْظٍ تَلَفَّظَ بِهِ الشَّخْصُ تَعَبُّدًا وَهُوَ مُخَالِفٌ لِلْكِتَابِ وَالسُّنَّةِ.

2 - Innovation in Speech: It is any word uttered by a person, as an act of worship, conflicting with the Qur'an and Sunnah.

3 - بِدْعَةٌ عَمَلِيَّةٌ: وَهِيَ كُلُّ حَرَكَةٍ صَدَرَتْ مِنَ الْإِنْسَانِ تَعَبُّدًا وَهِيَ مُخَالِفَةٌ لِلْكِتَابِ وَالسُّنَّةِ.

3 - Innovation in Practice: It is every motion a person does, as an act of worship, conflicting with the Qur'an and Sunnah.⁷⁵

⁷⁵ **Reference:** For more information on the above subjects of Creed refer to the books - 'Al-Qawl-ul-Mufeed Fee Adillatit-Tawhid' (Beneficial Speech in Establishing the Evidences of Tawhid) by Sheikh Muhammad ibn 'Abdul-Wahhab al-Wasabi – extracts have been used from this book on several occasions, and one can refer to earlier texts like Al-'Aqidah al-Wasitiyah by Sheikh-ul-Islam Ibn Taymiyyah and others from the scholars of Ahlus Sunnah.

مُخْتَصَرُ صِفَةِ وُضُوءٍ وَصَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Summarised Description of the Wudu' (Ablution) and Salah (Prayer) of the Prophet (ﷺ)

الدَّرْسُ الْحَادِي عَشَرَ: صِفَةُ وُضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَوَاقِضُهُ

Lesson 11: Description of the Ablution of the Prophet (ﷺ) and it's Nullifiers

النِّيَّةُ - يَنْبَغِي أَنْ يُعْلَمَ أَنَّ النِّيَّةَ مَحَلُّهَا الْقَلْبُ، فَلَا يُشْرَعُ التَّلَفُّظُ بِهَا بِلِسَانِهِ.

Intention⁷⁶ - It should be noted that the place of intention is the heart, and it is not prescribed to utter it out loud.

ثُمَّ الْبِسْمَلَةُ

Then, saying Bismillah 'In the name of Allah'.⁷⁷

ثُمَّ السَّوَاكُ

Then, using the Siwaak⁷⁸ (toothbrush, to clean the teeth).

⁷⁶ **Reference:** Recorded in Sahih Bukhari (no. 1) – on the authority of 'Umar ibn Khattab.

⁷⁷ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57-60) by Sheikh Abdul Aziz bin Marzouq At-Tarefe.

⁷⁸ **Reference:** Recorded in Musnad Ahmad (2/460) - on the authority of Abu Hurairah. Graded Sahih by Imam ibn Khuzaymah (no. 140)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

ثُمَّ غَسَلَ الْكَفَّيْنِ ثَلَاثَ مَرَّاتٍ

Then, washing the hands three times.⁷⁹

ثُمَّ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ وَالِاسْتِنْشَارُ

Then, rinsing the mouth fully three times, sniffing water up the nose and then (using the left hand) blowing it out, three times.⁸⁰ (These three can be combined into one motion i.e. rinsing the mouth and sniffing the water in and blowing it out the nose using only one scoop of water, three times)

ثُمَّ غَسَلَ الْوَجْهَ ثَلَاثَ مَرَّاتٍ، وَحَدُّ الْوَجْهِ مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ الْمُعْتَادِ إِلَى مَا انْحَدَرَ مِنَ اللَّحْيَيْنِ وَالذَّقْنِ، طَوَّلًا، وَمِنْ حَدِّ الْأُذُنِ الْيُمْنَى إِلَى حَدِّ الْأُذُنِ الْيُسْرَى عَرْضًا.

Then, washing the face three times⁸¹, which includes everything from the hairline to the jawbone and chin, and from one ear to the other ear.

وَالرَّجُلُ يَغْسِلُ شَعْرَ لِحْيَتِهِ لِأَنَّهُ مِنَ الْوَجْهِ، فَإِنْ كَانَتْ خَفِيفَةً وَجَبَ غَسْلُ ظَاهِرِهَا وَبَاطِنِهَا، وَإِنْ كَانَتْ سَاطِرَةً لِلْجِلْدِ، غَسَلَ ظَاهِرَهَا فَقَطْ وَخَلَّلَهَا.

The men's beard should be washed as its considered part of the face. If it is thin then it should be washed inside and out, but if its such that the skin underneath cannot be seen then washing just the surface and running wet fingers through it is sufficient.⁸²

⁷⁹ **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no.226) - on the authority of Humraan.

⁸⁰ **Reference:** Recorded in Sahih Bukhari (no. 164) - on the authority of Humraan.

⁸¹ **Reference:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226) - on the authority of Humraan.

⁸² **Reference:** Recorded in Sunan Tirmidhi (no. 31) and he graded it Hasan Sahih - on the authority of Uthman ibn Affan. Graded Sahih by Imam ibn Khuzaymah (1/78-79)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

ثُمَّ غَسَلَ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ.

Then, washing the arms up to the elbows three times.⁸³

وَحَدُّ الْيَدِ مِنْ رُؤُوسِ الْأَصَابِعِ مَعَ الْأَظْفَارِ إِلَى أَوَّلِ الْعَضْدِ، وَلَا بُدَّ أَنْ يُزِيلَ مَا عَلِقَ بِالْيَدِ قَبْلَ الْغَسْلِ مِنْ عَجِينٍ أَوْ طِينٍ، وَصُبْغٍ وَنَحْوِهِ مِمَّا يَمْنَعُ وَصُولَ الْمَاءِ إِلَى الْبَشَرَةِ.

The arm extends from the fingertips, including the nails, to the lower part of the upper arm. It is essential to remove anything that is stuck on the hands before washing them, like for example dough and mud, which could prevent the water from reaching the skin.

ثُمَّ مَسَحَ الرَّأْسَ وَالْأُذُنَيْنِ مَرَّةً وَاحِدَةً بِمَاءٍ جَدِيدٍ غَيْرِ الْبَلَلِ الْبَاقِي مِنْ غَسْلِ الْيَدَيْنِ.

Then, wiping the head⁸⁴ and ears once, with fresh water, not the water left over from washing the arms.⁸⁵

وَصِفَةُ مَسْحِ الرَّأْسِ أَنْ يَضَعَ يَدَيْهِ مَبْلُوتَيْنِ بِالْمَاءِ عَلَى مُقَدَّمَ رَأْسِهِ وَيُمِرَّهُمَا إِلَى قَفَاهُ ثُمَّ يَرُدَّهُمَا إِلَى الْمَوْضِعِ الَّذِي بَدَأَ مِنْهُ.

The head is to be wiped is by running one's wet hands from the front of the head to the back, then bringing them back once again to the front.⁸⁶

⁸³ **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no.226) - on the authority of Humraan.

⁸⁴ **Reference:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226) - on the authority of Humraan.

⁸⁵ **Reference:** Recorded in Sahih Muslim (no.236) - on the authority of 'Abdullah bin Zaid bin 'Asim al-Mazini.

⁸⁶ **Reference:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235). – on the authority of Yahya Al-Mazini.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
ثُمَّ يُدْخِلُ أَصْبَعَيْهِ السَّبَابَتَيْنِ فِي خِرْقَتَيْ أُذُنَيْهِ، وَيَمْسَحُ ظَاهِرَهُمَا بِإِبْهَامَيْهِ.

Then, inserting the index fingers into the ears and wiping the back of the ears with the thumbs.⁸⁷

وَبِالنِّسْبَةِ لِشَعْرِ الْمَرْأَةِ فَإِنَّهَا تَمْسَحُ عَلَيْهِ سَوَاءً كَانَ نَازِلًا أَوْ مَلْفُوفًا مِنْ مُقَدِّمِ
الرَّأْسِ إِلَى مَنَابِتِ شَعْرِهَا عَلَى الرَّقَبَةِ، وَلَا يَجِبُ مَسْحُ مَا طَالَ مِنْ شَعْرِهَا
عَلَى ظَهْرِهَا.

With regard to a woman's hair, she should wipe it, whether it be braided or loose, starting from the front of her head to the roots of her hair at the neck. She does not have to wipe the entire length of her hair.

ثُمَّ غَسَلَ الرَّجْلَيْنِ ثَلَاثَ مَرَّاتٍ إِلَى الْكَعْبَيْنِ.

Then, washing the feet up to the ankles three times.⁸⁸

ثُمَّ الدُّعَاءُ بَعْدَ الْإِنْتِهَاءِ مِنَ الْوُضُوءِ:

Then, saying the supplication after completing the ablution:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

“I testify that there is none worthy of worship but Allah and that Muhammad is the servant of Allah and His Messenger.”⁸⁹

⁸⁷ **Reference:** Recorded in Sunan Nasa'i (no. 102) - on the authority of Ibn Abbas. Graded Sahih by Imam ibn Khuzaymah (no. 174)

⁸⁸ **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226) - on the authority of Humraan.

⁸⁹ **Reference:** Recorded in Sahih Muslim (no. 234a) - on the authority of 'Umar ibn Khattab.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.”⁹⁰

وَلَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَتَّبَ الْوُضُوءَ عَلَى هَذِهِ الْكَيْفِيَّةِ يُرَاعِي التَّرْتِيبَ.

Also, the order of ablution should be maintained because the Prophet (ﷺ) did ablution in this order.⁹¹

وَيُرَاعِي أَيْضًا الْمُوَالَاةَ وَهِيَ أَنْ يَكُونَ غَسْلُ الْأَعْضَاءِ الْمَذْكُورَةِ مُتَوَالِيًا بِحَيْثُ لَا يَفْصِلُ بَيْنَ غَسْلِ عُضْوٍ وَغَسْلِ الْعُضْوِ الَّذِي قَبْلَهُ بِفِتْرَةٍ زَمَنِيَّةٍ طَوِيلَةٍ عُرْفًا، بَلْ يُتَابِعُ غَسْلَ الْعُضْوِ الْوَاحِدِ تِلْوَ الْآخَرِ.

Also each limb is to be washed in succession without interruption, i.e. without any lengthy time gaps between washing one limb and the next.⁹²

⁹⁰ **Reference:** Recorded in Sunan An-Nasa'i, 'Amalul-Yawm wal-Laylah (no. 173) - on the authority of Abu Sa'eed Al-Khudri. Graded as Sahih by Sheikh Abdul Aziz At-Tarefe in Sifaat-ul Wudu' An-Nabi ﷺ (Description of the Prophet's Ablution).

⁹¹ **Reference:** Surah al-Ma'idah, 5:6

⁹² **Reference:** For more information on the description of Wudu' of the Prophet ﷺ refer to the book - Sifaat-ul Wudu' An-Nabi ﷺ (Description of the Prophet's Ablution) by Sheikh 'Abdul 'Aziz At-Tarefe – this book was the main reference for the chapter of Wudu'.

حديث: حُمْرَانُ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَضَمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. " رواه مسلم (331)

Humraan the freed slave of ‘Uthmaan, said that ‘Uthmaan ibn ‘Affaan (may Allah be pleased with him) called for water to do wudu’. So he washed his hands three times, then he rinsed his mouth and nose, then washed his face three times, then he washed his right arm up to the elbow three times, then he washed his left arm likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot likewise. Then he said, “I saw the Messenger of Allah (ﷺ) perform wudu’ just as I have done, and then say (to me), ‘Whoever performs wudu’ just as I have done it, then stands to pray two rak’ahs in which he does not talk to himself (focuses completely on his prayer), his previous sins will be forgiven.”⁹³

⁹³ **Reference:** Recorded in Sahih Muslim (no. 331)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

نَوَاقِصُ الْوُضُوءِ:

Nullifiers of Wudu’:

1 - مَا خَرَجَ مِنَ السَّبِيلَيْنِ.

1 – All that exits from the two passages (i.e. the front and back private parts, e.g. urine, pre-ejaculatory fluid [Madhi]⁹⁴, stool and gas).⁹⁵

2 - وَزَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ.

2 – Unconsciousness⁹⁶, by (deep) sleep⁹⁷ or otherwise.

3 - مَسُّ الْفَرْجِ مِنْ غَيْرِ حَائِلٍ وَبِشَهْوَةٍ.

3 – Touching the private part, without a cover (e.g. clothes) and out of desire.⁹⁸

4 - أَكْلُ لَحْمِ الْإِبِلِ.

4 – Eating camel meat.⁹⁹

⁹⁴ **Reference:** Recorded by Bukhari (no. 303a) – on the authority of ‘Ali ibn Abi Taalib.

⁹⁵ **Reference:** Recorded by Bukhari (no. 135) – on the authority of Abu Hurairah.

⁹⁶ **Reference:** Loss of consciousness due to insanity, fainting, intoxication and medicines that cause loss of consciousness invalidates wudu’ whether the duration is brief or long, according to scholarly consensus. Ibn al-Mundhir said: the scholars are unanimously agreed that one who has fainted must do wudu’ - Ibn Qudamah said in al-Mughni (1/234).

⁹⁷ **Reference:** Recorded by Sunan Tirmidhi (no. 96) who graded it Hasan Sahih – on the authority of ‘Safwaan ibn Assal.

⁹⁸ **Reference:** Sheikh Albani (May Allah have mercy on him) mentioned: However, if it is touched with lust (desire), then the touch is not similar to touching any other part of the body, as the other parts are not usually touched with lust. And this is a matter that can clearly be noted - Tamaam al-Minnah (p. 103).

⁹⁹ **Reference:** Recorded by Muslim (no. 802) – on the authority of Jabir ibn Samurah.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

الدَّرْسُ الثَّانِي عَشَرَ: صِفَةُ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُبْطَلَاتُهَا

Lesson 12: Description of the Prayer of the Prophet (ﷺ) and it's Nullifiers

يَتَوَجَّهُ الْمُصَلِّي إِلَى الْقِبْلَةِ وَهِيَ الْكَعْبَةُ أَيْنَمَا كَانَ بِجَمِيعِ بَدَنِهِ قَاصِدًا بِقَلْبِهِ فَعَلَ الصَّلَاةَ الَّتِي يُرِيدُهَا مِنْ فَرِيضَةٍ أَوْ نَافِلَةٍ، وَلَا يَنْطِقُ بِلِسَانِهِ بِالنِّيَّةِ.

The worshipper is to turn his face and body towards the Qiblah which is the Ka'bah¹⁰⁰, while intending, at heart¹⁰¹, the specific prayer to be prayed, be it obligatory or optional.

وَيَجِبُ عَلَيْهِ أَنْ يُصَلِّيَ قَائِمًا وَهُوَ رَكْنٌ، إِلَّا عَلَى:
- الْمُصَلِّي صَلَاةَ الْخَوْفِ، وَالْقِتَالِ شَدِيدٍ، فَيَجُوزُ لَهُ أَنْ يُصَلِّيَ رَاكِبًا.
- الْمَرِيضُ الْعَاجِزُ عَنِ الْقِيَامِ، فَيُصَلِّي جَالِسًا إِنْ اسْتَطَاعَ، وَإِلَّا فَعَلَى جَنْبٍ وَيَرْكَعُ وَيَسْجُدُ إِيْمَاءً بِرَأْسِهِ.
- الْمُتَنَفِّلُ، فَلَهُ أَنْ يُصَلِّيَ رَاكِبًا، أَوْ قَاعِدًا إِنْ شَاءَ وَيَجْعَلُ سُجُودَهُ أَخْفَضَ مِنْ رُكُوعِهِ.

It is obligatory to pray standing and it's a pillar (necessary part of prayer), except for the one who is:

- ❖ Praying the 'fear prayer' at times of intense fighting, when it is permitted to pray whilst riding.
- ❖ Sick and unable to stand, he should pray sitting down if he is able, otherwise, he can lay on his side and indicate the bowing and prostration with his head.

¹⁰⁰ **Reference:** Surah al-Baqarah: (2): 150, Recorded in Sahih Bukhari (no. 399) – on the authority of Bara bin 'Azib.

¹⁰¹ **Reference:** Recorded in Sahih Bukhari (no. 1) – on the authority of 'Umar ibn Khattab.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

- ❖ Praying an optional prayer, he may pray whilst riding or sitting if he wishes and he should make the prostration lower than the then the bowing.

ثُمَّ يُكَبِّرُ تَكْبِيرَةَ الْإِحْرَامِ قَائِلًا: اللَّهُ أَكْبَرُ.

Then, the worshipper is to pronounce ‘takbirat al-ihram’ i.e. to say *Allahu Akbar*.¹⁰²

وَيَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرِ، أَوْ قَبْلَهُ، أَوْ بَعْدَهُ.

The hands should be raised simultaneously, before or after ‘takbirat al-ihram’.

وَيَجْعَلُ كَفَّيْهِ حَذْوَ مَنْكَبَيْهِ، أَوْ يُحَازِي بِهِمَا أَطْرَافَ أُذُنَيْهِ.

They should be raised in line with the shoulders¹⁰³, or in line with the earlobes.¹⁰⁴

¹⁰² **Reference:** Recorded in Sahih Bukhari (no. 734) – on the authority of Abu Hurairah.

¹⁰³ **Reference:** Recorded in Sahih Bukhari (no. 736) - on the authority of ‘Abdullah ibn ‘Umar.

¹⁰⁴ **Reference:** Recorded in Sahih Muslim (no. 391b) – on the authority of Malik bin Huwairith.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
يُسَنُّ لِلْمُصَلِّي أَنْ يَرْفَعَ يَدَيْهِ فِي أَرْبَعَةِ مَوَاضِعَ فِي الصَّلَاةِ:
1 - مَعَ تَكْبِيرَةِ الْإِحْرَامِ.
2 - عِنْدَ الرُّكُوعِ.
3 - عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ.
4 - إِذَا قَامَ مِنَ التَّشَهُّدِ الْأَوَّلِ.

It is recommended to raise the hands in four places during the prayer:

- 1) When pronouncing takbir al-Ihraam (the first takbir).
- 2) When going down to bow (Ruku’).
- 3) When rising from the bowing (position).
- 4) When having stood back up after the first Tashahhud (i.e. from the second rakah).¹⁰⁵

ثُمَّ يَضَعُ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَعَلَى الرُّسْغِ وَالسَّاعِدِ عَقِبَ
التَّكْبِيرِ وَيَضَعُهُمَا عَلَى صَدْرِهِ.

Then, the right hand should be placed on the back of the left hand,¹⁰⁶ wrist and forearm¹⁰⁷, immediately after the takbir and the hands should be placed on the chest.¹⁰⁸

¹⁰⁵ **Reference:** Recorded in Sahih Bukhari (no. 739) – on the authority of Nafi’.

¹⁰⁶ **Reference:** Recorded in Sahih Bukhari (no. 740) – on the authority of Sahl bin Sa’d.

¹⁰⁷ **Reference:** Recorded in Sunan Abu Dawud (no. 726) – on the authority of Wa’il ibn Hujr. Graded Sahih by Imam ibn Khuzaymah (1/54/2) and Imam ibn Hibban in his Sahih (no. 485)

¹⁰⁸ **Reference:** Recorded in Sahih ibn Khuzaymah (1/243) – on the authority of Wa’il ibn Hujr. Haafidh Ibn Hajr and Imam Shawkani have all declared this narration authentic. Refer to the book ‘The Position of the Hands in the Salah’ – Sheikh Badiuddin Shah ar-Raashidi As-Sindhi.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَعَلَيْهِ أَنْ يَخْشَعَ فِي صَلَاتِهِ، وَأَنْ يَتَجَنَّبَ كُلَّ مَا قَدْ يُلْهِيه عَنْهُ مِنْ زَخَارِفِ وَنُقُوشٍ، فَلَا يُصَلِّي فِي حَضْرَةِ طَعَامٍ يَشْتَهِيهِ، وَلَا وَهُوَ يُدَافِعُ الْبَوْلَ أَوْ الْغَائِطَ.

Humility should be observed throughout the prayer, and everything that may cause distraction should be avoided, such as adornments and decorations (in the surrounding area). Prayer should not be observed when food is ready and served, or when there is a strong urge to urinate or defecate.

وَيَنْظُرُ فِي قِيَامِهِ إِلَى مَوْضِعِ سُجُودِهِ.

Whilst standing, the eyes should look towards the place of prostration.¹⁰⁹

وَيُسَنُّ أَنْ يَقْرَأَ دُعَاءَ الْإِسْتِفْتَاكِ وَهُوَ:

And it is Sunnah to recite for the opening supplication:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

"O Allah, separate me from my sins as You have separated the east and west. O Allah, cleanse me of my sins as the white rope is cleansed from dirt. O Allah, wash off my sins with water, snow and hail."¹¹⁰

¹⁰⁹ **Reference:** There is a difference of opinion on the grading of the narration of 'A'ishah recorded in the Sahih of ibn Hibban (4/322) and by Haakim (1/625). With regard to the reports of some of the Salaf that were quoted by 'Abd al-Razaaq al-San'aani in al-Musannaf, these include the following: 1 – It was narrated that Abu Qalaabah said: I asked Muslim ibn Yassar where should my gaze fall whilst I am praying? He said: If it falls where you prostrate, that is good. 2 – It was narrated that Ibraheem al-Nakha'i used to like for the worshipper not to let his gaze wander beyond the place of prostration. 3 – It was narrated that Ibn Sireen used to like for a man to focus his gaze on the place of prostration - Musannaf 'Abd al-Razaaq (2/16)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَإِنْ شَاءَ قَالَ بَدَلًا مِنْ ذَلِكَ:

Or, may instead say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You."¹¹¹

وَإِنْ أَتَى بِغَيْرِهِمَا مِنَ الْإِسْتِفْتَاخَاتِ الثَّابِتَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا بَأْسَ.

Any other authentic supplication which the Prophet (ﷺ) used to say for opening supplication is also valid.

وَالْأَفْضَلُ أَنْ يَفْعَلَ هَذَا تَارَةً وَهَذَا تَارَةً لِأَنَّ ذَلِكَ أَكْمَلُ فِي الْإِتِّبَاعِ.

And it is best to alternate between each of these supplications, each one by turn, this would be the most complete manner in following what the Prophet (ﷺ) did.

ثُمَّ يَسْتَعِيذُ بِاللَّهِ تَعَالَى وَيُبَسِّمِلُ:

Then, reciting the ‘istia’adhah’, followed by the ‘Basmalah’:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from Shaitân (Satan), the outcast (the cursed one)."¹¹²

¹¹⁰ **Reference:** Recorded in Sahih Bukhari (no. 744) – on the authority of Abu Hurairah.

¹¹¹ **Reference:** Recorded in Sahih Muslim (no. 399c) - it is proven to be a statement of ‘Umar ibn Khattab.

¹¹² **Reference:** Surah an-Nahl (16): 98

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allah, Most Gracious, Most Merciful.”¹¹³

ثُمَّ يَقْرَأُ سُورَةَ الْفَاتِحَةِ بِتَمَامِهَا وَالْبَسْمَلَةَ مِنْهَا.

Then, reciting Surah al-Fatihah¹¹⁴ (the first surah of the Qur'an), with the 'Basmalah' included.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).”¹¹⁵

¹¹³ **Reference:** Recorded in Sahih Muslim (no. 399a) – on the authority of Anas ibn Malik.

¹¹⁴ **Reference:** Recorded in Sahih Bukhari (no. 756) – on the authority of 'Ubadah bin Saamit.

¹¹⁵ **Reference:** Surah Fatihah (1): 1-7

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَالتَّأْمِينُ سُنَّةٌ لِكُلِّ مُصَلٍّ بَعْدَ فَرَاغِهِ مِنْ قِرَاءَةِ الْفَاتِحَةِ. وَيُسَنُّ أَنْ يَجْهَرَ بِهِ
الْإِمَامُ وَالْمَأْمُومُ فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ، وَإِخْفَاؤُهُ فِيمَا يُخْفَى فِيهِ.

Saying 'Ameen' is Sunnah for every worshipper after completing reciting al-Fatihah.¹¹⁷ It is Sunnah for the Imam and the members of the congregation to say it out loud when Qur'an is recited out loud, and to say it silently when it is recited silently.

فَمَنْ لَمْ يَسْتَطِعْ أَجْزَأَهُ أَنْ يَقُولَ:

As for the one who is unable to recite it (i.e the Fatihah, like a new Muslim), it suffices them to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*"Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is Most Great, and there is no strength and no power except with Allah."*¹¹⁸

وَيُسَنُّ أَنْ يَقْرَأَ بَعْدَ الْفَاتِحَةِ سُورَةً، أُخْرَى، أَوْ بَعْضَ الْآيَاتِ فِي الرُّكْعَتَيْنِ
الْأُولَيَيْنِ.

And it is a Sunnah to recite, after al-Fatihah, another Surah or some verses in the first two units of prayer (Rak'ahs).¹¹⁹

¹¹⁷ **Reference:** Recorded in Sahih Bukhari (no. 780) and Sahih Muslim (no. 410a) – on the authority of Abu Hurairah.

¹¹⁸ **Reference:** Recorded in Sunan Abu Dawud (no. 832) on the authority of 'Abdullah ibn Abi Awfa. Haafiz Ibn Hajar indicated that it is a Hasan narration in al-Talkhees al-Habeer (1/236).

¹¹⁹ **Reference:** Recorded in Sahih Muslim (no. 396c) – 'Ata' reported it on the authority of Abu Hurairah.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَيُطِيلُ الْقِرَاءَةَ بَعْدَهَا أَحْيَانًا، وَيُقْصِّرُهَا أَحْيَانًا.

The recitation after al-Fatihah should sometimes be made lengthy and sometimes short.

وَتَخْتَلِفُ الْقِرَاءَةُ بِاخْتِلَافِ الصَّلَوَاتِ، فَالْقِرَاءَةُ فِي صَلَاةِ الْفَجْرِ أَطْوَلُ مِنْهَا فِي سَائِرِ الصَّلَوَاتِ الْخَمْسِ، ثُمَّ الظُّهْرِ، ثُمَّ الْعَصْرِ وَالْعِشَاءِ، ثُمَّ الْمَغْرِبُ غَالِبًا.

The length of recitation varies according to the prayer. The recitation in Fajr prayer is longer than the rest of the prayers. Then comes Zuhr, then 'Asr, then 'Isha' and then Maghrib; this is what's most prevalent.

وَالسُّنَّةُ إِطَالَةُ الْقِرَاءَةِ فِي الرَّكْعَةِ الْأُولَى أَكْثَرَ مِنَ الثَّانِيَةِ.

And it is Sunnah to make the recitation in the first rak'ah longer than in the second.¹²¹

وَأَنْ يَجْعَلَ الْقِرَاءَةَ فِي الْآخِرَتَيْنِ أَقْصَرَ مِنَ الْأُولَيَيْنِ، قَدَرِ النِّصْفِ.

And the recitation in the last two rak'ahs should be shorter than in the first two rak'ahs, by half the length.¹²²

¹²¹ **Reference:** Recorded in Sahih Bukhari (no. 758) – on the authority of Jabir bin Samurah.

¹²² **Reference:** Recorded in Sahih Muslim (no. 452b) – on the authority of Abu Sa'eed Al-Khudri.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَيَجْهَرُ بِالْقِرَاءَةِ فِي صَلَاةِ الصُّبْحِ وَالْأُولَيَيْنِ مِنْ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ،
وَالْجُمُعَةِ، وَالْعِيدَيْنِ، وَالْإِسْتِسْقَاءِ، وَالْكُسُوفِ.

And the Qur'an should be recited out loud in Fajr, the first two rak'ahs of Maghrib and 'Isha', the Jumu'ah prayer, the two 'Eid prayers, the prayer for rain and the prayer at the time of an eclipse.

وَيُسِرُّ بِهِمَا فِي صَلَاةِ الظُّهْرِ، وَالْعَصْرِ، وَفِي الثَّالِثَةِ مِنْ صَلَاةِ الْمَغْرِبِ، وَالْأُخْرَيَيْنِ
مِنْ صَلَاةِ الْعِشَاءِ.

And it should be recited silently in the Zuhri and 'Asr prayers, in the third rak'ah of Maghrib and in the last two rak'ahs of 'Isha'.

وَالسُّنَّةُ أَنْ يُرْتَلَ الْقُرْآنُ تَرْتِيلًا، قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا، وَيُزَيَّنُ الْقُرْآنُ
بَصَوْتِهِ وَيَتَغَنَّى بِهِ فِي حُدُودِ الْأَحْكَامِ الْمَعْرُوفَةِ عِنْدَ أَهْلِ الْعِلْمِ بِالتَّجْوِيدِ.

The Sunnah is to recite the Qur'an at a measured pace; it should be read in a manner that clearly distinguishes each letter, beautifying the Qur'an melodiously with the voice whilst observing the well-known rulings of Tajweed (refers to the rules governing pronunciation during recitation of the Qur'an).¹²³

فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ، سَكَتَ سَكْتَةً لَطِيفَةً بِمِقْدَارِ مَا يَتَرَادُّ إِلَيْهِ نَفْسُهُ.

Upon completion of the recitation, a brief pause, enough to catch one's breath, should be taken.¹²⁴

¹²³ **Reference:** Recorded in Sahih Bukhari (no. 7544) and Sunan Abu Dawud (no. 1468) – on the authority of Abu Hurairah.

¹²⁴ **Reference:** Recorded in Sunan At-Tirmidhi (no. 251) and he graded it as Hasan – on the authority of Samurah ibn Jundub .

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَيَرْكَعُ مُكَبِّرًا رَافِعًا يَدَيْهِ إِلَى حَذْوِ مَنْكَبَيْهِ أَوْ أُذُنَيْهِ جَاعِلًا رَأْسَهُ حِيَالَ ظَهْرِهِ
وَاضِعًا يَدَيْهِ عَلَى رُكْبَتَيْهِ مُفَرِّقًا أَصَابِعَهُ.

Then, raising the hands up to the level of the shoulders¹²⁵ or ears¹²⁶ while saying the ‘Takbeer’ (Allahu Akbar) and then going down to bow, making sure to bend down such that the head and back are level,¹²⁷ and placing the hands on the knees with the fingers spread out.¹²⁸

وَيَظْمِنُ فِي رُكُوعِهِ وَيَقُولُ:

One should be completely relaxed (in bowing position)¹²⁹ and say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Glory be to my Lord, the Almighty.”¹³⁰

وَالْأَفْضَلُ أَنْ يُكْرَرَهَا ثَلَاثًا أَوْ أَكْثَرَ وَيُسْتَحَبُّ أَنْ يَقُولَ مَعَ ذَلِكَ:

It is best to repeat it thrice or more. It is also advisable to say in addition to that:

¹²⁵ **Reference:** Recorded in Sahih Bukhari (no. 736) – on the authority of ‘Abdullah ibn ‘Umar.

¹²⁶ **Reference:** Recorded in Sahih Muslim (no. 391b) – on the authority of Malik bin Huwairith.

¹²⁷ **Reference:** Recorded in Sahih Muslim (no. 498) – on the authority of ‘A’ishah.

¹²⁸ **Reference:** Recorded in Sahih Muslim (no. 535a) – on the authority of Mus’ab bin Sa’d.

¹²⁹ **Reference:** Recorded in Sahih Bukhari (no. 793) – on the authority of Abu Hurairah.

¹³⁰ **Reference:** Recorded in Sahih Muslim (no. 772) – on the authority of Hudhaifah.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

“Exalted Are You O Allah our Lord, and by Your praise [do I exalt you].
O Allah! Forgive me.”¹³¹

or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“All Glorious, All Holy, Lord of the Angels and the Spirit.”¹³²

or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

“Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You.”¹³³

or

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي
وَعَظْمِي وَعَصْبِي

“O Allah, to You I bow (in prayer) and in You I believe and to You I have submitted. Before You my hearing is humbled, as is my sight, my mind, my bones, my nerves...”¹³⁴

or

¹³¹ **Reference:** Recorded in Sahih Bukhari (no. 794) – on the authority of ‘A’ishah.

¹³² **Reference:** Recorded in Sahih Muslim (no. 487) – on the authority of Aishah.

¹³³ **Reference:** Recorded in Sahih Muslim (no. 485) – on the authority of Ibn Juraij.

¹³⁴ **Reference:** Recorded in Sahih Muslim (no. 771a) – on the authority of Ali bin Abu Taalib

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."¹³⁵

وَلَا يَجُوزُ أَنْ يَقْرَأَ الْقُرْآنَ فِي الرُّكُوعِ، وَلَا فِي السُّجُودِ.

And it is not permissible to recite Qur'an while bowing or prostrating.¹³⁶

وَمِنَ السُّنَّةِ أَنْ يُسَوِّيَ بَيْنَ الْأَرْكَانِ فِي الطُّوْلِ، فَيَجْعَلَ رُكُوعَهُ وَقِيَامَهُ بَعْدَ الرُّكُوعِ، وَسُجُودَهُ، وَجَلَسَتَهُ بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

It is Sunnah to make the essential movements of prayer equal in length, so, the 'bow', the 'stand' after bowing, the 'prostration' and the 'sit' in-between the two prostrations, should be made approximately the same in length.¹³⁷

ثُمَّ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ رَافِعًا يَدَيْهِ إِلَى حَذْوِ مَنْكِبَيْهِ أَوْ أُذُنَيْهِ، قَائِلًا:

Then, getting up from the bow with the hands raised up to the level of the shoulders or ears, and saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Allah listens to him who praises Him."¹³⁸

¹³⁵ **Reference:** Recorded in Sunan Abu Dawud (no. 873) – on the authority of Awf ibn Malik Al-Ashja'i.

¹³⁶ **Reference:** Recorded in Sahih Muslim (no. 479a) – on the authority of 'Abdullah ibn 'Abbas.

¹³⁷ **Reference:** Recorded in Sahih Bukhari (no. 801) – on the authority of Al-Bara'.

¹³⁸ **Reference:** Recorded in Sahih Bukhari (no. 736) – on the authority of 'Abdullah ibn 'Umar.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَيَقُولُ حَالِ قِيَامِهِ:

And saying, whilst in the standing position:

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

“O our Lord! All the praises are for You, many good and blessed praises.”¹³⁹

أَمَّا إِنْ كَانَ مَأْمُومًا فَإِنَّهُ يَقُولُ عِنْدَ الرَّفْعِ: رَبَّنَا وَلَكَ الْحَمْدُ.

But, if the worshipper is praying behind the Imam, he should say when rising up:

رَبَّنَا وَلَكَ الْحَمْدُ

“Our Lord, [and] to You be all Praise.”¹⁴⁰

وَيُسْتَحَبُّ أَنْ يَضَعَ كُلُّ مِنْهُمَا - أَيُّ الْإِمَامِ وَالْمَأْمُومِ - يَدَيْهِ عَلَى صَدْرِهِ كَمَا
فَعَلَ فِي قِيَامِهِ قَبْلَ الرُّكُوعِ.

And it is recommended that the hands be placed on the chest (after rising from the bow), as was the case before bowing, for both the worshipper and the Imam.¹⁴¹

¹³⁹ **Reference:** Recorded in Sahih Bukhari (no. 799) – on the authority of Rifa`a bin Rafi` Az-Zuraqi.

¹⁴⁰ **Reference:** Recorded in Sahih Bukhari (no. 735) – on the authority of Salim bin `Abdullah.

¹⁴¹ **Reference:** The hadeeth scholar Sheikh Allamah Badiuddin Shah ar-Raashidi As-Sindhi wrote a paper specifically on this topic in which he supported the opinion that it is sunnah to place the right hand on the left forearm after standing up from rukoo': Ziyaadat al-Khushoo' bi wad' al-Yumna 'ala'l-Yusra ba'd al-Rukoo'.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
ثُمَّ يَقُومُ مُعْتَدِلًا مُطْمَئِنًّا، حَتَّى يَأْخُذَ كُلُّ عَظْمٍ مَأْخِذَهُ.

Then, one should stand straight and be relaxed until all the bones take their places.¹⁴²

ثُمَّ يَخِرُّ إِلَى السُّجُودِ عَلَى يَدَيْهِ مُكَبِّرًا، يَضَعُهُمَا قَبْلَ رُكْبَتَيْهِ أَوْ يُقَدِّمُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

Then, going down to prostration on the hands while saying ‘Takbir’ and placing them down before the knees or touching the ground with his knees before the hands.¹⁴³

مُسْتَقْبِلًا بِأَصَابِعِ رِجْلَيْهِ وَيَدَيْهِ الْقِبْلَةَ ضَامًّا أَصَابِعَ يَدَيْهِ.

The fingers and toes should be directed towards the Qiblah and the fingers should be joined together and not separated.

وَيَسْجُدُ عَلَى أَعْضَائِهِ السَّبْعَةِ: الْجَبْهَةِ مَعَ الْأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَبُطُونِ أَصَابِعِ الرِّجْلَيْنِ.

Prostration should be done on the seven limbs; the forehead with the nose, both hands, both knees and the inner part of the toes (these seven limbs must touch the ground).¹⁴⁴

وَيَجْعَلُ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ وَتَارَةً يَجْعَلُهُمَا حَذْوَ أُذُنَيْهِ.

The palms should be level with the shoulders, and sometimes, level with the ears.

¹⁴² **Reference:** Recorded in Sahih Bukhari (no. 793) – on the authority of Abu Hurairah.

¹⁴³ **Reference:** For more information, see Majmoo al-Fataawa (22/449) of Sheikhul Islam ibn Taymiyyah.

¹⁴⁴ **Reference:** Recorded in Sahih Bukhari (no. 809) – on the authority of ‘Abdullah ibn ‘Abbas.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَيَرْفَعُ ذِرَاعَيْهِ عَنِ الْأَرْضِ، وَلَا يَبْسُطُهُمَا بَسْطَ الْكَلْبِ.

The forearms should come off the ground¹⁴⁵ and not be placed on it like a dog does.¹⁴⁶

وَيَسْتَقْبِلُ بِأَطْرَافِ أَصَابِعِهِمَا الْقِبْلَةَ، وَيَرِصُّ عَقْبَيْهِ.

The toes should be pointing towards the Qiblah and the heels should be together.¹⁴⁷

وَيَجِبُ عَلَيْهِ أَنْ يَعْتَدِلَ فِي سُجُودِهِ، وَذَلِكَ بِأَنْ يَعْتَمِدَ فِيهِ اعْتِمَادًا مُتَسَاوِيًا
عَلَى جَمِيعِ أَعْضَاءِ سُجُودِهِ وَيَقُولُ ثَلَاثًا أَوْ أَكْثَرَ:

Prostration must be done at ease, by distributing the weight equally on all parts of the body in contact with the ground.¹⁴⁸ Then (the following) should be read thrice or more:

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glorified is my Lord, the Exalted."¹⁴⁹

وَيُسْتَحَبُّ أَنْ يَقُولَ مَعَ ذَلِكَ:

It is also advisable to say:

¹⁴⁵ **Reference:** Recorded in Sahih Bukhari (no. 807) – on the authority of ‘Abdullah bin Malik bin Buhainah.

¹⁴⁶ **Reference:** Recorded in Sahih Muslim (no. 493a) – on the authority of Anas ibn Maalik.

¹⁴⁷ **Reference:** Recorded in Sahih Bukhari (no. 828) – on the authority of Muhammad bin ‘Amr bin ‘Ata’.

¹⁴⁸ **Reference:** Recorded in Sahih Bukhari (no. 808) – on the authority of Hudhaifah.

¹⁴⁹ **Reference:** Recorded in Sahih Muslim (no. 772) – on the authority of Hudhaifah.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

"Glory be to You, Our Lord, and I praise You. Our Lord, forgive me my sins."¹⁵⁰

or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

"Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You."¹⁵¹

or

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

"O Lord, forgive me all my sins, small and great, first and last, open and secret."¹⁵²

or

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"O Allah, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allah, the Best of creators."¹⁵³

or

¹⁵⁰ **Reference:** Recorded in Sahih Bukhari (no. 794) – on the authority of ‘A’ishah.

¹⁵¹ **Reference:** Recorded in Sahih Muslim (no. 485) – on the authority of Ibn Juraij.

¹⁵² **Reference:** Recorded in Sahih Muslim (no. 483) – on the authority of Abu Hurairah.

¹⁵³ **Reference:** Recorded in Sahih Muslim (no. 771a) – on the authority of Ali bin Abu Taalib

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."¹⁵⁴

وَيُسْتَحَبُّ أَنْ يُكْثَرَ الدُّعَاءُ فِيهِ؛ لِأَنَّهُ مَظْنَّةُ الْإِجَابَةِ.

It is recommended to offer a lot of supplication during prostration, because it is a time when supplication is likely to be answered.¹⁵⁵

ثُمَّ يَرْفَعُ رَأْسَهُ مُكَبِّرًا وَيَجْلِسُ مُطْمَئِنًّا، حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضُوعِهِ وَيُرَاعِيَ الْإِفْتِرَاشَ أَوْ الْإِقْعَاءَ بَيْنَ السَّجْدَتَيْنِ.

Then, while saying the ‘Takbir’, the head should be raised and one should return to the sitting position at ease, allowing every bone to return to its proper place. In this position one should observe the Iftiraash¹⁵⁶ or Iq’aa’ position.¹⁵⁷ (Iftiraash means sitting on the left thigh with the right foot planted on the ground with the toes pointing towards the Qiblah and Iq’aa’ means resting on both heels and feet.)

وَيَقُولُ فِي هَذِهِ الْجَلْسَةِ:

Whilst in this position, one should say:

¹⁵⁴ **Reference:** Recorded in Sunan Abu Dawud (no. 873) – on the authority of Awf ibn Malik Al-Ashja’i.

¹⁵⁵ **Reference:** Recorded in Sahih Muslim (no. 482) – on the authority of Abu Hurairah.

¹⁵⁶ **Reference:** Recorded in Sunan Nasa’i (no. 1158) – on the authority of Abdullah ibn Umar. Graded Sahih by Sheikh ‘Abdul ‘Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 151-152)

¹⁵⁷ **Reference:** Recorded in Sahih Muslim (no. 536) – on the authority of Tawoos who asked ibn ‘Abbas.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

*My Lord, forgive me, my Lord, forgive me.*¹⁵⁸

ثُمَّ يَسْجُدُ السَّجْدَةَ الثَّانِيَةَ مُكَبِّرًا وَيَفْعَلُ فِيهَا كَمَا فَعَلَ فِي السَّجْدَةِ الْأُولَى.

Then, going down a second time to prostrate in the same manner as the first.

تُسْتَحَبُّ الْمُحَافَظَةُ عَلَى جَلْسَةِ الْإِسْتِرَاحَةِ، وَهِيَ جَلْسَةٌ لَطِيفَةٌ عَقِبَ السَّجْدَتَيْنِ فِي كُلِّ رَكْعَةٍ لَا يَتَشَهُدُ عَقِبَهَا.

It is recommended to have the habit of sitting for a brief rest at the end of every second prostration, except when sitting for Tashahhud immediately after the prostration¹⁵⁹.

ثُمَّ يَنْهَضُ قَائِمًا إِلَى الرَّكْعَةِ الثَّانِيَةِ مُعْتَمِدًا عَلَى الْأَرْضِ بِيَدَيْهِ أَوْ مُعْتَمِدًا عَلَى رُكْبَتَيْهِ.

Then, rising up to stand for the second rak'ah whilst supporting oneself with the hands against the ground¹⁶² or the knees.

¹⁵⁸ **Reference:** Recorded in Sunan Abu Dawud (no. 874) and Sunan Nasa'i (no. 1145) – on the authority of Hudayfah. Graded Sahih by Imam Haakim and Imam Dhahabi agreed with him. Refer to Masaa'il Imam Ahmad and Ishaq ibn Rahawayh: from the narration of Ishaq al-Marzawi (p. 19).

¹⁵⁹ **Reference:** Recorded in Sahih Bukhari (no. 823) – on the authority of Malik bin Huwairith Al-Laythi.

¹⁶² **Reference:** Recorded in Sahih Bukhari (no. 824) – on the authority of Ayyub.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
وَيَصْنَعُ فِيهِمَا كَمَا صَنَعَ فِي الْأُولَى، إِلَّا أَنَّهُ لَا يَقْرَأُ فِيهَا دُعَاءَ الْإِسْتِفْتَاكِ،
وَيَجْعَلُهَا أَقْصَرَ مِنَ الرَّكْعَةِ الْأُولَى.

The second rak'ah is performed exactly as the first only without the opening supplication. Also, it should be made shorter in length than the first rak'ah.

فَإِذَا فَرَغَ مِنَ الرَّكْعَةِ الثَّانِيَةِ، وَرَكَعَ وَسَجَدَ، قَعَدَ لِلتَّشَهُدِ.

When the second Rak'ah with it's bow and prostration is completed, one should sit for the Tashahhud.

وَيَجْلِسُ مُفْتَرِشًا - كَمَا سَبَقَ - بَيْنَ السَّجْدَتَيْنِ، لَكِنْ لَا يَجُوزُ الْإِقْعَاءُ هُنَا.

Iftiraash position, as described earlier, for the sit in-between the two prostrations, should be observed in this position¹⁶³, but it is not permitted to sit in Iq'aa' position at this point.

وَيَضَعُ كَفَّيْهِ عَلَى فَخْذَيْهِ وَرُكْبَتَيْهِ، وَلَا يُبْعَدُ نِهَآيَةَ مَرْفَقَيْهِ عَنْ فَخْذَيْهِ.

The hands should be placed on the thighs and knees, and the end of each arm should not be far apart from the thighs.

إِذَا كَانَتِ الصَّلَاةُ ثُنَائِيَّةً أَوْ رَكَعَتَيْنِ كَصَلَاةِ الْفَجْرِ وَالْجُمُعَةِ وَالْعِيدِ جَلَسَ بَعْدَ رَفْعِهِ مِنَ السَّجْدَةِ الثَّانِيَةِ نَاصِبًا رِجْلَهُ الْيُمْنَى مُفْتَرِشًا رِجْلَهُ الْيُسْرَى.

If the prayer consists of two Rak'ahs like the Fajr prayer, 'Eid prayers or the Friday Jumu'ah prayer, then, after the second prostration, one should sit in the Iftiraash position.

¹⁶³ **Reference:** Recorded in Sahih Bukhari (no. 828) – on the authority of Muhammad bin `Amr bin `Ata'.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَيَقْبِضُ أَصَابِعَ كَفِّهِ الْيُمْنَى كُلَّهَا إِلَّا السَّبَّابَةَ، وَيَضَعُ إِبْهَامَهُ عَلَى إِصْبَعِهِ
الْوُسْطَى تَارَةً وَتَارَةً يُحَلِّقُ بِهِمَا حَلَقَةً لِثُبُوتِ الصِّفَتَيْنِ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، وَالْأَفْضَلُ أَنْ يَفْعَلَ هَذَا تَارَةً وَهَذَا تَارَةً.

All the fingers of the right hand should be clenched except the index finger. The thumb and middle finger should be touching¹⁶⁴ and sometimes both should be used to form a circle¹⁶⁵, as both of these practices have been established from the Prophet (ﷺ). Thus, it is advised to alternate between these two manners.

الْإِشَارَةُ بِالسَّبَّابَةِ فِي التَّشَهُّدِ الْأَوَّلِ وَالثَّانِي تَكُونُ مِنْ حِينَ الْجُلُوسِ إِلَى نِهَايَةِ
التَّشَهُّدِ وَيَرْمِي بِبَصَرِهِ إِلَيْهَا.

Pointing with the index finger in the first and last Tashahhud take place from the beginning to the end of the Tashahhud¹⁶⁶ and the eyes should at the index finger.¹⁶⁷

وَيَفْعَلُ هَذَا كُلَّهُ فِي كُلِّ تَشَهُّدٍ.

This is to be done in every Tashahhud.

ثُمَّ يَقْرَأُ التَّشَهُّدَ:

Then the Tashahhud should be read:

¹⁶⁴ **Reference:** Recorded in Sahih Muslim (no. 580c) – on the authority of 'Ali bin 'Abdur-Rahman al-Mu'awi.

¹⁶⁵ **Reference:** Recorded in Sahih Muslim (no. 580b) – on the authority of Ibn 'Umar.

¹⁶⁶ **Reference:** Recorded in Sahih Muslim (no. 579b) – on the authority of 'Abdullah bin Zubair.

¹⁶⁷ **Reference:** Recorded in Sunan Abu Dawud (no.989) – on the authority of 'Abdullah ibn Zubair. Graded Sahih by Imam An-Nawawi in Sharh Sahih Muslim (5/81).

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

“All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah. I testify that there is no Deity worthy of worship but Allah, and I testify that Muhammad is His slave and His Messenger.”¹⁶⁸

ثُمَّ يَنْهَضُ إِلَى الرَّكْعَةِ الثَّالِثَةِ مُكَبِّرًا وَهَذَا الْمَوْضِعُ الرَّابِعُ الْمُسْتَحَبُّ فِيهِ رَفْعُ
الْيَدَيْنِ فِي الصَّلَاةِ ثُمَّ إِلَى الرَّكْعَةِ الرَّابِعَةِ.

Then, getting back up on the feet for the third Rak'ah - and this is the fourth place where raising the hands is recommended¹⁶⁹ - and then proceeding to the fourth Rak'ah.

وَيَقْرَأُ فِي كُلِّ مِنَ الثَّالِثَةِ وَالرَّابِعَةِ سُورَةَ الْفَاتِحَةِ وَيُضِيفُ إِلَيْهَا آيَةً أَوْ أَكْثَرَ
أَحْيَانًا.

Surah al-Fatihah should be recited in both the third and fourth Rak'ahs and a further verse or more may occasionally be added.

ثُمَّ يَقْعُدُ لِلتَّشَهُدِ الْآخِرِ. وَيَصْنَعُ فِيهِ مَا صَنَعَ فِي التَّشَهُدِ الْأَوَّلِ.

Then, sitting for the final Tashahhud. This is done the same way as the first Tashahhud.

¹⁶⁸ **Reference:** Recorded in Sahih Bukhari (no. 831) – on the authority of Shaqiq bin Salama.

¹⁶⁹ **Reference:** Recorded in Sahih Bukhari (no. 739) – on the authority of Nafi'.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

إِلَّا أَنَّهُ يَجْلِسُ فِيهِ مُتَوَرِّكًا يُفْضِي بَوْرِكَ الْيُسْرَى تَحْتَ سَاقِهِ الْيُمْنَى وَيَنْصِبُ قَدَمَهُ الْيُمْنَى.

Although, here, Mutawarrik position is observed, which means placing the left foot under the right leg and placing the right foot upright.¹⁷⁰

وَيَجُوزُ فَرُشُهَا أَحْيَانًا. وَيُلَقِّمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ وَيَعْتَمِدُ عَلَيْهَا.

It is permissible to lay the right foot along the ground, but occasionally. The left knee should be covered by the left palm while leaning heavily on it.¹⁷¹

ثُمَّ يَقْرَأُ التَّشَهُّدَ ثُمَّ يُصَلِّي بَعْدَهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ:

Then the Tashahud¹⁷² should be read and thereafter prayers should be sent on the Prophet (ﷺ) by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious.”¹⁷⁴

¹⁷⁰ **Reference:** Recorded in Sahih Bukhari (no. 828) – on the authority of Muhammad bin `Amr bin `Ata'.

¹⁷¹ **Reference:** Recorded in Sahih Muslim (no. 579b) – on the authority of Abdullah in Zubair.

¹⁷² **Reference:** Recorded in Sahih Bukhari (no. 831) – on the authority of Shaqiq bin Salama.

¹⁷⁴ **Reference:** Recorded in Sahih Bukhari (no. 3370) - `Abdur-Rahman bin Abi Laila.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
ثُمَّ يَقُولُ:

Then, one should say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

“O Allah, I seek refuge with You from the punishment of Hell and the punishment of the grave, and from the trials of life and death and from the worst of the turmoil of the Dajjal (antichrist).”¹⁷⁵

ثُمَّ يَدْعُو بِمَا شَاءَ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَإِذَا دَعَا لِوَالِدَيْهِ أَوْ غَيْرِهِمَا مِنَ
الْمُسْلِمِينَ فَلَا بَأْسَ سَوَاءً كَانَتِ الصَّلَاةُ فَرِيضَةً أَوْ نَافِلَةً.

Then, one may ask Allah for the good of this life and the Hereafter and there is no problem in supplicating for one's parents or other than them from among the Muslims, there is no problem whether this is done in obligatory or optional prayers.

ثُمَّ يُسَلِّمُ عَنْ يَمِينِهِ وَشِمَالِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ قَائِلًا:

Then, finishing the prayer by turning the face to the right then to the left such that the cheek may be seen (from behind)¹⁷⁶ and saying each time:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

"Peace and mercy of Allah be on you."¹⁷⁷

¹⁷⁵ **Reference:** Recorded in Sahih Muslim (no. 588a) – on the authority of Abu Hurairah.

¹⁷⁶ **Reference:** Recorded in Sahih Muslim (no. 582) – on the authority of 'Amir bin Sa'd.

¹⁷⁷ **Reference:** For more information on the description of Salah of the Prophet ﷺ refer to the books - Salah An-Nabi ﷺ (The Prophet's Prayer) by Allamah Badiuddin Sindhi Ar-Raashidi and Sifaat-us Salah An-Nabi ﷺ (Description of the Prophet's Prayer) by Sheikh 'Abdul 'Aziz bin Marzouq At-Tarefe.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

مُبْطَلَاتُ الصَّلَاةِ:

Things that break the prayer:

1 - الضَّحْكُ.

1 – Laughing.

2 - الْأَكْلُ.

2 – Eating.

3 - الشُّرْبُ.

3 – Drinking.

4 - انْكِشَافُ الْعَوْرَةِ.

4 – Uncovering the private parts during prayer.

5 - الْإِنْحِرَافُ الْكَثِيرُ عَنْ جِهَةِ الْقِبْلَةِ.

5 – Slanting away from the direction of the Qiblah too much.

6 - أَلْعَبْتُ الْكَثِيرُ الْمُتَوَالِي فِي الصَّلَاةِ.

6 – Excessive, continuous and unnecessary movement in the prayer.

7 - انْتِقَاضُ الطَّهَارَةِ.

7 – Loosing ablution (e.g. breaking wind).

أَخْلَاقُ الْمُسْلِمِ

Morals and Ethics of a Muslim

الدَّرْسُ الثَّالِثُ عَشَرَ: أَخْلَاقُ الْمُسْلِمِ

Lesson 13: Morals and Ethics of a Muslim

مِنَ الْأَخْلَاقِ الْمَشْرُوعَةِ لِكُلِّ مُسْلِمٍ:

Recommended Morals and Ethics for Every Muslim, they include:

قَوْلُ الْكَلِمَةِ الطَّيِّبَةِ:

Speaking words of goodness:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ، وَتَعِينُ الرَّجُلَ فِي دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ".

Abu Hurairah may Allah be pleased with him narrated Allah's Messenger (ﷺ) said: "For every joint of the human body, there is a necessary charity or Sadaqah (to be given), every day the sun rises. You justly rectifying between two people is an act of charity, you helping a man with his riding animal by helping him mount on it or lifting up his load for him is an act of charity, a word of goodness is an act of charity, with every step you take on route to (congregational) prayer there is a charity (for you) and you removing a harmful object from the pathway is an act charity."¹⁷⁸

¹⁷⁸ **Sahih:** Recorded in Sahih Bukhari (no. 2989) and Sahih Muslim (no. 1009)

Patience:

عَنْ صُهَيْبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ
سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ".

Suhaib (bin Sinan) may Allah be pleased with him reported that the Messenger of Allah (ﷺ) said: "How wonderful is the case of a believer! Certainly, everything about him is good and this (situation) is for none but the believer; If prosperity attends him, he expresses gratitude and that is good for him and if adversity befalls him, he endures it patiently and that is good for him."¹⁷⁹

¹⁷⁹ **Sahih:** Recorded in Sahih Muslim (no. 2999)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
الْصِّدْقُ:

Truthfulness/Honesty:

عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا
يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا وَإِيَّاكُمْ
وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا".

'Abdullah (ibn Mas'ud) may Allah be pleased with him reported Allah's Messenger (ﷺ) said: "You must definitely be honest/truthful! For honesty/truthfulness leads to virtue and virtue leads to Paradise, and no man continues in (his) honesty/truthfulness and strives for honesty/truthfulness except that he is recorded with Allah as a truthful one. Beware, too, of telling of lies! For lying leads to obscenity and obscenity leads to the Fire (i.e. Hell), and no man continues lying and strives to lie except that he is recorded with Allah as a liar."¹⁸⁰

¹⁸⁰ **Sahih:** Recorded in Sahih Muslim (no. 2607c)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ الرَّفْقُ:

Gentleness:

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ".

'A'ishah may Allah be pleased with her reported that the Prophet (ﷺ) said: "Allah is gentle and loves gentleness and He gives (as reward) for gentleness what He does not for strictness and what He does not for anything besides it."¹⁸¹

الْحَيَاءُ:

Modesty/Shyness:

عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ".

'Imran bin Husain may Allah be pleased with him said that the Prophet (ﷺ) said: "Shyness/Modesty brings not but goodness."¹⁸²

¹⁸¹ **Sahih:** Recorded in Sahih Muslim (no. 2593)

¹⁸² **Sahih:** Recorded in Sahih Bukhari (no. 6117)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ الشَّجَاعَةُ:

Courage/Bravery:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ، وَلَقَدْ فَزَعَ أَهْلَ الْمَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ اسْتَبْرَأَ الْخَبَرَ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ وَفِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ "لَمْ تُرَاعُوا لَمْ تُرَاعُوا". ثُمَّ قَالَ "وَجَدْنَاهُ بَحْرًا". أَوْ قَالَ "إِنَّهُ لَبَحْرٌ".

Narrated by Anas (ibn Maalik) may Allah be pleased with him: “The Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet (ﷺ) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, ‘Don't be afraid! Don't be afraid!’ He further said, ‘I found it (i.e. the horse) very fast’ or said, ‘This horse is very fast.’”¹⁸³

¹⁸³ **Sahih:** Recorded in Sahih Bukhari (no. 2908)

Generosity:

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيْلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Narrated by Ibn 'Abbas may Allah be pleased with him who said: "Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak of generosity in the month of Ramadan when Jibreel met him. Jibreel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds)."¹⁸⁴

التَّوَاضُّعُ:

Humbleness:

عَنْ عِيَّاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ "... إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ..."

'Iyad Bin Himaar may Allah be pleased with him reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said: "... Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others..."¹⁸⁵

¹⁸⁴ **Sahih:** Recorded in Sahih Bukhari (no. 6)

¹⁸⁵ **Sahih:** Recorded in Sahih Muslim (no. 2865d)

Being a good neighbour:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ".

Abu Hurairah may Allah be pleased with him narrated from the Prophet (ﷺ) that he said: "Whoever believes in Allah and the Last Day, should not hurt his neighbour, and whoever believes in Allah and the Last Day, should serve his guest generously, and whoever believes in Allah and the Last Day, should speak what is good or keep silent."¹⁸⁶

¹⁸⁶ **Sahih:** Recorded in Sahih Bukhari (no. 6136)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

مُسَاعَدَةُ ذَوِي الْحَاجَةِ حَسَبَ الطَّاقَةِ:

Helping the needy to the best of one's ability:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ
يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ
مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ
أَخِيهِ...."

Abu Hurairah may Allah be pleased with him reported Allah's Messenger (ﷺ) as saying: "He who alleviates from a believer any difficulty from the difficulties of life, Allah will alleviate for him a difficulty from the difficulties of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah will make things easy for him in this life and the next, and he who conceals (the faults) of a Muslim, Allah will conceal his faults for him in this life and the next. Allah is in the assistance of a servant so long as the servant is in the assistance of his brother..."¹⁸⁷

¹⁸⁷ **Sahih:** Recorded in Sahih Muslim (no. 2699)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ
النَّزَاهَةُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ:

Staying pure from all that Allah has made unlawful:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "دَعُونِي
مَا تَرَكَتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا
نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ".

Narrated by Abu Hurairah may Allah be pleased with him: The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."¹⁸⁸

¹⁸⁸ **Sahih:** Recorded in Sahih Bukhari (no. 7288)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

اسْتِحْبَابُ النِّكَاحِ لِمَنْ تَأَقَّتْ نَفْسُهُ إِلَيْهِ وَوَجَدَ مُؤَنَّةً وَاشْتَغَالَ مَنْ عَجَزَ عَنِ
الْمُؤْنِ بِالصَّوْمِ:

Marriage is recommended for the one who desires it and can afford it, and the one who cannot afford it should distract himself by fasting:

فَقَالَ عَبْدُ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا
نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا مَعْشَرَ الشَّبَابِ مَنْ
اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ
فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ".

Narrated by `Abdullah (bin Mas'ud) may Allah be pleased with him:

We were with the Prophet (ﷺ) while we were young and had no wealth whatever. So Allah's Messenger (ﷺ) said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."¹⁸⁹

¹⁸⁹ **Sahih:** Recorded in Sahih Bukhari (no. 5066) and Sahih Muslim (no. 1400c) it is wording.

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

تَرْكُ الْغَيْبَةِ وَالنَّمِيمَةِ:

Leaving off backbiting and gossiping:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "أَتَذَرُونَ مَا الْغَيْبَةُ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ". قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ "إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَّتَهُ".

Abu Hurairah may Allah be pleased with him reported Allah's Messenger (ﷺ) as saying: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." Thereupon he (ﷺ) said: "Backbiting implies your talking about your brother in a manner which he does not like." It was said to him: "and what if I actually find (that failing) in my brother which I made a mention of?" He (ﷺ) said: "If it is actually found in him what you assert, you in fact backbited him, and if that is not the case then it is a slander."¹⁹⁰

¹⁹⁰ **Sahih:** Recorded in Sahih Muslim (no. 2589)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ "إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ". ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ، فَشَقَّهُ بِاثْنَيْنِ، فَغَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ "لَعَلَّهُ يُخَفَّفُ عَنْهُمَا، مَا لَمْ يَبْسَا".

Narrated by Ibn `Abbas may Allah be pleased with him: "Allah's Messenger (ﷺ) passed by two graves and said, 'Both of them (persons in the grave) are being punished, and they are not being punish for a major sin. This one used not to protect himself from his urine, and this one used to walk around spreading malicious gossip.' The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, 'Hopefully their punishment may be eased, till those two pieces of leaf get dried.'"¹⁹¹

¹⁹¹ **Sahih:** Recorded in Sahih Bukhari (no. 6052)

دُرُوسٌ مُهِمَّةٌ لِعَامَّةِ الْأُمَّةِ فِي الْعَقِيدَةِ وَالْفِقْهِ وَالْأَخْلَاقِ

وَحُلَاصَةُ الْأَمْرِ، كَمَا بَيَّنَّهُ السَّلَفُ الصَّالِحُ، أَنْ يَكُونَ الْمُسْلِمُ كَثِيرَ الْحَيَاءِ، قَلِيلَ الْأَذَى، كَثِيرَ الصَّلَاحِ، صَدُوقَ اللِّسَانِ، قَلِيلَ الْكَلَامِ، كَثِيرَ الْعَمَلِ، قَلِيلَ الزَّلَلِ، قَلِيلَ الْفُضُولِ، بَرًّا وَصُؤْلًا، وَقُورًا، صَبُورًا شَكُورًا رَضِيًّا حَلِيمًا، وَفِيًّا عَفِيفًا لَا لَعَنًا وَلَا سَبَابًا وَلَا نَمَامًا وَلَا مُغْتَابًا، وَلَا عَجُولًا وَلَا حَقُودًا وَلَا بَخِيلًا وَلَا حَسُودًا، بَشَاشًا هَشَّاشًا، يُحِبُّ فِي اللَّهِ وَيُبْغِضُ فِي اللَّهِ وَيَرْضَى فِي اللَّهِ وَيَسْخَطُ لِلَّهِ .

In short (good character), as the early, righteous generations of the Muslims highlighted, means that a muslim is abundantly modest, causes little harm, abundantly virtuous, truthful in speech, speaks less and does more, rarely slips-up, hardly talks any useless, unnecessary talk, keeps family ties caringly and dutifully, acts dignified, is patient, grateful, content, tolerant and understanding, faithful and loyal, noble and not cursing or swearing, nor slandering or backbiting, not acting in haste, nor harbouring enmity, neither stingy nor envious (of others), cheerful and gentle, loving for the sake of Allah, hating for the sake of Allah, being pleased for the sake of Allah and becoming angry for the sake of Allah.¹⁹²

وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّم

May peace and blessing be upon the best of His creatures,
Muhammad (ﷺ)

¹⁹² **Reference:** Taken from Minhaaj-ul-Muslim by Sheikh Abu Bakr Jabir Al-Jazairi.

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